

## Governor-General takes on political role

by Philip C. Bom

*Dr. Bom is author of  
Trudeau's Canada:  
Truth and Consequences  
published by Guardian  
Publishing.*

Prime Minister  
Trudeau's appointment  
of Edward R. Schreyer  
as Governor-General  
was a creative choice.  
The selection is crystal  
clear, even without a crystal ball. Trudeau shares  
Schreyer's social democratic  
philosophy of politics.

The appointment was generally received enthusiastically in the media. Many journalists praised his personality and family. Several editors tried to soft-sell Schreyer's socialism. Some writers hastened to add that Schreyer was not really a socialist, but a left-of-liberal, a populist, a pragmatist, "not a red-hot-socialist," "not a political ideologist," the "most undoc-trinaire" politician. Ironically, such description is identical to the myth about Trudeau.

### Background

Schreyer has an outstanding background for the new role of Governor-General. He has been a member of the Manitoba legislature and member of parliament. In 1969 he was elected leader of the Manitoba New Democratic Party and premier of the province. As minister of dominion-provincial relations he came to



Edward R. Schreyer

support Trudeau's "federalism."

As premier, Schreyer was the first to strongly support Trudeau's short-term strategy for a New Economic Order. Schreyer sought to persuade the national NDP and the labour unions to support Trudeau's Anti-Inflation Program as a "semi-planned economy." Schreyer and Trudeau share a belief that the "dramatic turn" from a mixed

economy to a government-planned economy will be difficult. Schreyer said in 1976: "In fact, I'm not sure if that's going to be easy. It may not even be realistic in the context of parliamentary institutions." Also: "All I know is that what is involved here is a change of lifestyle, a complete change of life style, and I just don't think the present style of political institutions would bring it off." A fundamental change of lifestyle of present social and economic institutions is what Trudeau's politics is all about.

After Schreyer's defeat as premier, the Prime Minister tried to recruit him as a Cabinet minister and candidate for Trudeau's party. Trudeau was seeking that "organic understanding" between his left-of-liberal party and the NDP, working for the union of parties into one National People's Party. Trudeau offered Schreyer an appointment on the National Unity Task Force, but he declined. Trudeau then made him an offer he could not refuse. As Governor-General, he can help work for a New Democracy in a New Society.

### New role of Governor-General

The appointment is all the more significant in the light of the Prime Minister's constitutional proposals, especially the new role of the Governor-General. Traditionally, the Governor-General represents the monarchy. Under Trudeau's proposals, the Governor-General becomes the head

of state. The new role will be more political than symbolic. Schreyer is expected to speak out on "national unity." In a minority government situation, Schreyer could help persuade the NDP to support the Trudeau government.

Schreyer shares Trudeau's commitment to entrench a charter of human rights in the constitution. Like Trudeau, he is committed to the social and economic rights of social justice and economic democracy.

Under Trudeau's constitutional proposals, a prime minister, defeated in the House of Commons, could still advise the Governor-General to reappoint him to form a government. Senator Eugene Forsey, a constitutional expert had the foresight to call this "subversive" of our system. Under our present parliamentary system, a defeated prime minister is powerless — without any power to advise. This is not to imply that Schreyer would consent to designate again a defeated party leader. However Schreyer apparently has every confidence in Trudeau. Schreyer has said that Trudeau is the best man to lead Canada. Hopefully, the new Governor-General can maintain his independence of the Prime Minister.

Some people believe that Schreyer may not have been the best choice. If Trudeau wanted a social democrat, he could have chosen David Lewis or Senator Forsey. The

former NDP leader has a more objective expectation of Trudeau in power. Although, a constitutional expert, Trudeau could hardly appoint Senator Forsey, a man who has strong reservations about Trudeau's constitutional proposals.

### The New Establishment

Schreyer's appointment symbolizes the New Establishment, not the old classical establishment. The Deputy Prime Minister praised the appointment as a "manifestation of Canadianism." NDP leader Ed Broadbent supported the appointment as a "very wise selection. It's a great move to legitimize the office of governor-general...." It was an ingenious move by Trudeau to legitimize socialism in Canada. The appointment is a manifestation of the success of socialism, by placing outstanding men in strategic public offices, such as in communication and culture, and councils of economic planning. Together, the New Elite seeks to achieve a planned economy and New Society in the name of liberalism and Canadianism.

A Governor-General is supposed to symbolize the fundamental values of the Canadian people. The new Governor-General shares Trudeau's fundamental values. Schreyer is Trudeau's personal choice, not the people's choice. Still, the Canadian people will wish Schreyer success in the symbolic role of Governor-General.

## Shalom Manor appoints administrator

by Gerrit Otten

*Mr. Otten is with the Public Relations  
Committee of Shalom Manor.*

Classis Hamilton Home for the Aged, which operates Shalom Manor in Grimsby, Ont., has appointed an administrator. H.J. Kamphuis of Charlottetown, P.E.I. was recently selected as administrator of the home and will take up his duties in the Spring. Mr. Kamphuis has many years of experience in this field and is presently administrator and manager of a home for the aged with 135 beds in Charlottetown, P.E.I.

Since the sod-turning ceremony for the home on Sept. 30, the board has been kept busy with many important decisions regarding the progress of the home, the most significant one being the selection of an administrator.

The contracts for the 14 subtrades were awarded by way of public tendering, called by the building committee, which was assisted by the project manager, Bill De Vries.

The walls are rising from the foundations at a steady pace. The target date for the opening of the Home is July, 1979, the Lord willing.

From now on, serious applications for residence will be received.

There is accommodation for 14 couples and 16 single people in the Normal Care section. In the Special Care wing there are 14 rooms for double occupancy, plus two rooms for



H.J. Kamphuis

emergency cases. This makes a total of 74 people, when all rooms are used.

There will be a modern central kitchen, an attractive dining room, a comfortable living room, a suitable rec room, an elevator, a nursing station, a small tuck shop and a beauty salon.

On the outside, creative landscaping

will turn the grounds into a park-like garden. Colorful brick will add to the tasteful setting of the building complex, even from a distance. Adequate parking facilities and a generous entrance driveway from Bartlett Ave. will complete the picture.

Since no government grants are available at the present time, some financial assistance will be necessary for those brothers and sisters whose only income is the Old Age Pension from the government. In any case, no one should be excluded from residence in Shalom Manor as long as the Christian community is fulfilling its God-given duty to care for the needy.

The deacons of many churches in Classis Hamilton are working continuously to collect donations from our people, with very gratifying results. A campaign to obtain low-interest or interest-free loans is also well under way. People are putting their money to work for this purpose in God's Kingdom.

Looking back over the past year, we are thankful for the many blessings the Lord has given us toward the realization of our goal: providing a Christian Home for our elderly brothers and sisters.

Going forward into the new year, we trust in His blessings again. Our gratitude also has to be expressed for the prayers, the help and donations made by our fellow believers. Above all, in humbleness we thank our God.

Much has to be done yet — by the board, the deacons, and by you who love this project. We continue to need your support in prayer and donations. We welcome your comments and suggestions, and will gladly supply information concerning applications. Write: Shalom Manor, Box 1078, Beamsville, Ont. L0R 1B0 or phone (416) 563-7904.

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Next week

Dutch Reformed Church



# Viewpoint

## Synod and women

In about five months there will be a gathering of 154 men, neatly seated in rows on the enlarged stage of the Fine Arts Center at Calvin College in Grand Rapids, Mich. And those 154 men will be there as representatives of their churches and classes across Canada and the United States.

They will come there armed with the Agenda for Synod 1979 of the Christian Reformed Church. Many of them will carry with them the thoughts of their home classes. Some classes will instruct their four delegates (two ministers and two elders) to speak up on this issue or to object to that report but, by and large, those 154 men will come there with their own views.

That is what happened in June 1978 and that will undoubtedly happen again in June 1979. Much of the work is somewhat routine but some of it has historic significance. Synod of 1978 was such a meeting. It will undoubtedly become known as the year of the woman for she was given the right to become an ordained deacon, "providing that her office be kept distinct from that of elder".

And that provision will come back to haunt Synod 1979. In fact, you can circle June 20 on your calendar as the date when this matter of women in office will be discussed. It might be a day sooner or later, but my hunch is that June 20, a Wednesday, will be the day.

I am tempted to launch once again into a debate about what happened at Synod last year, but I won't, simply because it was all said before. As one

of those 154 delegates, I heard both sides speak effectively, using all the arguments for and against. There were hours of oratory and plain talk. Biblical reasons, both for and against the role of women as office-bearers, were given by the theologian as well as the simple farmer.

Those who spoke in favor of women as ordained deacons lost some friends that day. Long, warm friendships were broken by that discussion and they are still in the process of being mended seven months after that day on the floor of Synod.

You have read a lot about the decision already. It has appeared here in C.C. as well as official denominational papers.

As a delegate you become caught up in the tension of the debate, and the final vote with the final motion is the product of that day. Each one of the 154 men formed that decision and is responsible for it. It has taken all this time, and distance, to realize the impact of that decision and the implications. It is simple now to sit here in the quiet solitude of winter and say: that should have happened, or they should have worded that a bit differently. But that may become the task of Synod 1979.

This year between meetings of synod has been a year of discussion. I know no home, consistory meeting or congregational meeting where the topic has not been discussed. After all, final authority and implementation lies with the local church.

Keith Knight

## NewsViews

### Water comes to a village

More than 2,000 people in the new village of San Jose situated in a mountainous area of Guatemala will have potable water this winter through a unique system of public fountains that guarantees them a disease-free future.

Known as the San Jose Villa Nueva water project in response to the need to provide clean drinking water for the people of this small village, who had, for too long, lived with dank, unsanitary and diseased water.

The village today, three months later, has the best drinking water of any village in Guatemala. And the cost? \$71,000, which includes labor, materials and transportation. The clean water promises hope for a generation yet to be born and development for the immediate environment.

Despite the appalling conditions that a large number of the people live in, there was a lighter side to the story and in the way people do business.

"We took bids for the digging of the new well and accepted the highest bidder. These people, the highest bidders, were the only people qualified to build the well," said Paul Carrick, supervisor of the project.

With local people cooperating, a 610 foot deep well was dug and a five horse power submersible pump capable of pumping 28 gallons of water per minute was installed at a depth of 440

feet.

"We placed the well and the tank at the highest point of the town to allow gravity to feed water into the 29 drinking fountains dispensed throughout the village." The fountains had been built previously by the Public Health Department and with minor repairs were functional.

The new water system was officially signed over in October to the water committee as a public system for everyone's use.

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## DATELINE: THE WORLD

### How do you communicate the Gospel? (5)

Contextualization is the latest "in" word in mission circles. Dr. Harvey Conn, professor of missions at Westminster Theological Seminary, Philadelphia, was asked to give a simple definition of the new concept. He replied: "In its simplest terms, contextualization means wrestling with the challenge of living as a Christian and sharing the Gospel in different situations."

Why this concern with communicating the Gospel in the context of a culture? Missionaries have personal limitations in presenting the Gospel. Consciously or unconsciously, they are representatives of their own culture. National churches have often been indoctrinated in Western ways of thought and procedures. European and North American distinctives have been transplanted in the East. The result has been a very Western looking church. But we cannot expect churches founded in non-Western cultures to adopt a European or North American tradition. We must make a distinction between Christianity and Western culture. An African or Asian, wishing to become a Christian, shouldn't have to embrace the whole of the Western value system.

Western theology doesn't speak to the issues in the third world countries. To a great extent, Western thought has remained a good academic exercise for Asian thinkers, but it has not contributed to a living theology that serves the church and her mission. Most of the theological heresies the Asian churches face have been imported from the West, just as the helpful theologies have come from the West.

The pressing questions addressed to by academics in the West are often considered irrelevant in the East. They are not where the people are at in Asian or African villages or cities.

The communication of the Gospel has often been hindered by the lack of cultural sensitivity. Asian and African Christians complain that their own people can't follow what they are saying. They feel handicapped by their Western orientation and indoctrination.

The word contextualization may be new, but the questions it raises are as old as the mission of the church. I like to illustrate this with the way two different missionaries dealt with the issues at hand.

Emde, a watchmaker of German descent married to a Javanese, worked and evangelized in Surabaya. He requested his converts to cut their hair, to replace their sarong by western style trousers, and to wear shoes instead of sandals. The gamelan (Javanese musical instrument), wayang performance (Javanese shadow play), and tembang (Javanese reciting style) were forbidden. Emde replaced through this method the Javanese with European customs and thereby "westernized" his converts. As a result, he estranged the new believers from their own community. The mistake was that he identified the Gospel with his own culture and upbringing.

Coolen, the son of a Dutch farmer and Javanese mother, started his evangelistic work in a village southwest of Surabaya. Born and raised in the Javanese culture and framework of reference, he "Javanized" the Gospel in every way. His converts would sing

hymns in the form of tembang, perform Bible stories by the way of the wayang, and the gamelan was freely used in the worship services. His meetings resembled Javanese religious gatherings. Baptism and the Lord's Supper were not practiced, because Coolen feared that his converts would lose their identity and become too "Dutch". Coolen went to the other extreme. He neglected to teach some of the universal truths of the Gospel and thus comprised his Christian faith.

If the church has struggled for centuries with the question of communication, why is contextualization such an "in" word in mission circles today? Because people in the Third World are so much more sensitive, in our post colonial era, to the influences of Western culture. They want to assert their own self identity. So today, we are witnessing the emergence of Asian, Latin American and African theologies.

In December 1977, African theologians met in Accra, Ghana, in the context of the Ecumenical Dialogue of Third World Theologians, to discuss "Emerging Themes in African Theology." In a communiqué, they said that African theology must be understood in the context of Africa and its cultures, and the creative attempt of African people to shape a new future — that is different from a colonial past and a neo-colonial present. They believe that God is encountered in the poor of today. Theology must be accountable to the context in which people live. The African theologians see the traditional religions as a preparation for the Gospel. They also

claim that theology must be a liberating theology, liberating from socioeconomic exploitation.

In the Asian church, a variety of Asian approaches to Christian theology is emerging. Contextualization is viewed as an attempt to affect an Asian expression of Christianity. Years ago, the famous Indian evangelist-scholar, Sadhu Sunder Singh, spoke of his desire to be able to give to his fellow countrymen "the water of life in an Indian cup."

Asian theologians struggle with the question of poverty, pain and suffering. The Indian theologian Saphis F. Athyal believes that Asian Christians must think through the question of Christian social responsibility. But he says that "to an Asian theologian the issue is all the more difficult as he tries to develop a theology of Christian social concern in a non-Christian and even anti-Christian social and political order." Arevalo, a Filipino theologian, asked the question: "How many of those who claim they have been changed by Christ are helping change our society in a concrete, visible way into a meaningful society?"

In their search for relevance, some Asian theologians tend to obscure the uniqueness of the Gospel through accommodating or situational theologies. Theology must be made relevant to the living situation in Africa, Asia and Latin America. But as the evangelical South Korean theologian Dr. Bong Rin Ro observed: "Bearing in mind the differences between East and West, we Asians desperately need to formulate Asian theologies which are relevant to Asians and yet based on biblical doctrines."



# LETTERS

## Hamilton Christian Young Adults seeks dialogue

Dear Sir:

What do you do when you are over the age of 21 and looking for a group of people with whom you can have good Christian fellowship? Cadets and Calvinettes have long gone by, young people's society is not your style any more and young couples is out since you are not married yet. Well, that still leaves the ladies' or men's society, but somehow that still is not quite what you had in mind at this time. What choices are left, is there no place for you?

It is really no surprise that many people are in this same predicament. Since this is the case, wouldn't it be possible to get all these people together and form a society of your own? You might think that one could never get enough individuals together to initiate such a club. Well, at least in Hamilton, this was proven to be a needless uncertainty.

The need for Christian fellowship is present in every age group. This need was quite prominent in Hamilton and surrounding areas and a group of concerned young adults decided to do something about it. Soon a society known as the "Hamilton Christian Young Adults (HCYA)" was born. I was not part of the instigation of this society. I only became aware of it a number of years after it had started. Like myself, one might initially be a bit apprehensive about going to a so-called "Young Adults" meeting. Prior to my first meeting, I had envisioned a setting similar to your average single's bar where every male carefully scrutinizes the females and vice versa, all waiting in hope of finding a mate. Despite my apprehension, I finally decided to drop in and see for myself what these meetings are all about. I was pleasantly surprised.

After attending H.C.Y.A. meetings for a few times, I soon discovered that I actually enjoyed coming. I started to experience a new and closer fellowship that I had not known before. One thing I and many others appreciate very much is that the spiritual aspect of the meetings generally presides over the social. The purpose of having HCYA meetings is to come together in God's name to have fellowship and praise Him. This perspective seems to be the cause for growth both in attendance and spiritual fellowship in HCYA.

Hamilton Christian Young Adults is for anyone who wants to come. At this time, meetings are run in an informal fashion. There is no strict program that is followed and anyone who wishes to contribute something may do so. We do not like to call ourselves a "club" because this implies cliquishness. HCYA is a non-profit organization, collections are only taken when

funds are below or approaching nil. It is also not a single's club; it is open to anyone, even married couples.

At the present time, meetings are held every other Sunday from 8:45 p.m. to 10:30 p.m. at the First Christian Reformed Church of Hamilton. Various types of programs are set up by a steering committee and may include a guest speaker, films, Bible studies and sharing. We try to learn new songs and we are always open to suggestions in this respect. The hall where the meetings are held has marvelous acoustics and is very conducive to singing up a storm.

HCYA tries to have a special social activity at least once a month. This serves as a chance to become better acquainted with newcomers and just to have a good time. Activities range from folk dancing to sports nights.

Once a year we have a retreat, usually in the late winter. This is a very enriching weekend for many of us, both spiritually and socially. The first retreat that HCYA had was one of the best retreats that I have been on prior to that time. It made me all the more thankful that God had provided a new surrounding of Christian fellowship for me.

I can sense that God's Holy Spirit is definitely present in our group. This presence is even more verified by the growing numbers of young adults that turn up at the meetings. People often drive in from a radius of about 40 miles around Hamilton to attend. Our doors are open to individuals of all Christian Church disciplines. In this way we hope to maintain a beautiful oneness in the Spirit.

The birth of a young adults society has also occurred in other areas besides Hamilton. Unfortunately HCYA has not had much contact with these groups as yet so we do not know how well they are doing. The important point to keep in mind in the formation of an organization such as HCYA is that the worship of God should be the number one priority and purpose for each meeting.

If this purpose is strived for then all other things will fall into place.

Fellowship will be good, social relationships will be maintained, singing will be enthusiastic and more enjoyment will be experienced. It is also very important to base all group discussions on scripture rather than on individual opinions. Without the Bible, one cannot hope to achieve the proper perspectives and growth within the process of living for Christ. It is also very

helpful if everyone makes an effort to participate and become an active part of the group. As the old saying goes "you only get out of it what you put into it."

In the future, HCYA is thinking of sponsoring a day rally so that we could get together with existing young adults groups from other areas of Ontario and also individuals that do not belong to such a group as yet. Such a rally would be a growing experience where we could all

exchange ideas, needs and personal desires. We would like the opportunity for Christian fellowship to remain available throughout every age group. I know that for many of us the need for this fellowship is there and with our own initiative and God's help there is no reason why this need cannot be fulfilled.

John Zwaagstra  
100 Mountain Ave.  
Stoney Creek, Ontario

## Church's frustrations when ministers decline

Dear Sir:

The manner in which the Christian Reformed denomination provides ministers for its vacant congregations, could be, and perhaps already is open to question. During the past year I have had the opportunity to observe two congregations who were engaged in 'calling' a minister. Only recently, one of them was refused by a minister on whom members of the vacant church had placed high hopes, for his reactions had been most promising. Having observed the members' disappointment, I would like to raise a few questions.

In the first place, when ministers consider a call are they always fully aware of the seriousness of such an action? Secondly, do they realize that their words, reactions when they visit the vacant congregation are carefully and hopefully observed and interpreted? During their visits the ministers do sometimes express great enthusiasm about the advantages which the calling church has to offer, and this can be attributed to common courtesy. However, the greater the enthusiasm on the part of the ministers, the greater the disappointment, and even bewilderment on the part of the calling congregation when they hear of the refusal. Some of these congregations, it should be reminded, have already had to do without a pastor for a longer period of time than is responsible. Indeed, when I see our ministers considering several calls at the

same time, I have to question our method of providing pastors for vacant churches. I think of the vacant churches praying for the guidance of the Holy Spirit, of the similar prayers of the minister and his present congregation, and I have to fight a feeling of cynicism. Then when the refusal comes, the whole procedure can start again from the beginning. In short, the method is time consuming, frustrating, and questionable.

I would like, therefore, to suggest that a minister express a willingness to consider a call only if he is most serious about such a decision. He, too like the calling congregation, can do some research on his own before he actually enters

into direct contact with the congregation. His expression of willingness to consider a call should be regarded as a commitment to accept the call, unless serious obstacles arise when he visits the congregation. Should these occur, he should share them with the congregation. The result may be fewer calls for some ministers, but also much less frustration and loss of valuable time on the part of a vacant congregation. When a congregation is in need of a pastor, such a need has to be met. It is only fair, that as a church our manner of response to this need expresses both concern and a sense of urgency

A reader

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## Springtime in Israel

Eight more persons required in order to complete our organized tour to Israel with a 5-day stopover in Holland.

We leave Toronto on April 17, 1979  
and return on May 1, 1979.

If interested contact Tour Leader: Rev. John Groen of 1073 Manorwood Dr., Burlington, Ont. L7T 2L9 at (416) 634-8948; or Fred VanderVelde of 2389 St. Francis Dr., Burlington, Ont. L7P 1V3 at (416) 637-3694.



# Church Page

## PASTORAL PONDERING

### Our celebrating habits

November 5th was designated by Synod as a special day of fasting and concentrating on the problem of world hunger. I'm not so much for all these special Sundays, and I like my coffee when I come home from church. But we ought to make this a matter of everyday life-style: we must show that we are stewards of God's gifts to us.

The poor receive a lot of emphasis in the Bible. And, to whom much has been given, of him shall much be required. When we come around to the 8th commandment we hope to deal with this a bit more.

For now just a couple of (risky?) questions: Is it necessary and responsible that in our wedding receptions we spend so much money for food and beverages? Couldn't we do it a lot simpler, perhaps in the Chr. School gym, and have the Auxiliary ladies make the lunch and make a few pennies for the Chr. School?

Allow me to interject with a somewhat unrelated question at this point. We're afraid of dancing. There is reason to be. But at our receptions we have an "open bar" with a lively "stoelen-dans," and then things easily get out of hand. We start to feel good and at the same time the "embracing" can become a bit vigorous. I'm not so sure our young people can see the difference between that and the type of dance which we discourage among them. In fact, I don't think there is all that much difference. To be truthful, good responsible "square dancing" among our Y.P. without liquor is more healthy than such a stoelen-dans where the liquor flows rather freely.

We must not mete with two measures here, for our Y.P. soon see through that. I have nothing at all against having a drink at a wedding reception; in fact, I think it's appropriate.

First Chr. Ref. Church  
Lethbridge, Alta.

### Improving diets elsewhere

It's been several months since I wrote the last letter from Bangladesh. That was during the monsoon. The weather is considerably dryer now, although still quite warm. Soon it will be cooler. It is during this cool winter season that the major part of our program takes place. Crops like vegetables, potatoes, wheat, sunflowers and soybeans thrive during this time. Cool weather crops like wheat and potatoes will not grow at any other time since it is too wet and too hot. The temperature hasn't dropped below 70°F since last April. A typical summer day was a maximum temperature of 85-100°F.

In the past, most of the land was left fallow during the winter and farmers would only grow crops like rice and jute during the rainy season. However this is changing due to the work of many voluntary organizations and improved government programs. Bangladesh hopes to achieve self-sufficiency in wheat production by 1980. Third world countries like Bangladesh have the potential to feed themselves. Even India produced a surplus of food grains for the last two years.

At the present time we are working with vegetables. Once again the mini-kit is the most important item in our vegetable program. Every mini-kit contains small seed packets of six nutritious vegetables like carrots and broccoli. These seed packets are attached to a simple, illustrated cultivation guide and sold to the farmers at a low price. This way we hope to encourage everyone to plant a vegetable garden near their homes and thereby promote better nutrition. Sales are going well and we hope to distribute double the amount of last year.

The overall picture appears to be quite good lately. There is peace and food production is on the increase. Bangladesh has not been as badly affected as India with the floods. Let's hope and pray that this trend continues.

The support you give to your program in Bangladesh is encouraging. It is always needed and appreciated.

Respectfully submitted  
John Deelstra  
Wyoming, Ont.

Send all church bulletins, newsletters, and Classis monthlies to:  
Rev. J. Van Harmelen, 41 Skyway  
Village Estates, Palmetto, Florida  
33561.

## Eating, drinking, and our way of living

### A Christian perspective of food and hunger

A seminar workshop program sponsored by the Mennonite Central Committee (Alberta) was held in Calgary some time ago. Its purpose was to:

- create an awareness of world hunger — its causes, consequences and solutions.
- develop an understanding of the linkages between the industrial world and the people in the hungry world, through the medium of food.
- promote better ways of sharing world food resources.
- strengthen our christian witness and bolster our concern for the spiritual welfare of others.
- stimulate a healthy response to world hunger in the form of giving and volunteering services.

This workshop featured Doris Longacre, author of the *More with Less Cookbook*, Nutrition and Development Specialist in Home Economics and Nutrition, experience in Vietnam and Indonesia; and Fremont Regier, Director Agriculture and Overseas Development of Bethel College, Newton Kansas, Long-term Christian development worker in Zaire and Mexico.

Emmanuel Chr. Ref. Church  
Calgary, Alta.

### A fasting project

Synod has selected next Sunday as a denominational day of prayer and fasting so that we may reflect on the awesome responsibility that we as believers in North America have in the face of the spiritual and physical starvation across the world. We urge all of you to participate. As a congregational project, we will follow the day of fasting with a week of reduced eating.

We can help the poor and hungry of the world by changes in our life-style and a good place to start is with our eating habits.

Consider, for example, our consumption of meat. Our intake of calories, particularly through meat consumption, is four times that of people in poor countries. In no way is this consumption required. North Americans now eat far more protein than their bodies can use.

Meat is not the only "culprit" in our diet. Soft drinks and "junk" foods also take large amounts of energy and resources to produce. It is important that we, as Christians, become alert to which snacks and beverages are wasteful of our resources and then cut these items from our diets. The money we save during the week of reduced eating will be donated to the synod's newly created "Task Force on World Hunger

Fund," lodged with the CRWRC.

First Chr. Ref. Church  
London, Ont.

### The harvest of alcoholism

Thirteen million Canadians drink regularly, said the C.B.C. radio man this morning.

Nearly a million suffer health damage because of drinking.

Half a million Canadians are alcoholics.

In Ontario alone drinkers counted down one billion dollars for drinks during 1975.

George Kitching, chief commissioner of the Liquor Control Board of Ontario, stated last month that the province expects to reap \$312 million in profits from liquor sales over 1975. Ottawa takes a slightly smaller amount out of those sales as well. "Taxes have to be raised one way or another", said Mr. Kitching.

In the meantime lives are ruined by alcoholism. Among young people there is an increased turning to alcohol, drugs being harder to come by. A study of high schools in London, Ont., indicated that 23% of all students drink to intoxication at least four times a year.

Thus far we have not considered alcoholism a serious problem in Christian Reform circles. Unless we watch and pray that will change drastically for the worse. Our members will be under growing pressure to join the social drinkers from whose rank alcoholism selects its victims.

Rev. Louis M. Tamminga  
in "Link" of the Toronto area  
Chr. Ref. Churches

### Helping the addicts

Alcoholism is defined as a disease or disorder of behaviour characterized by repeated drinking of alcoholic beverages, which interferes with the drinker's health, inter-personal relationships or economic functioning.

An alcoholic is a person who cannot control his use of alcohol, uses it in harmful amounts so that he sometimes gets into trouble with his/her health, family, employer, police, co-workers and friends.

Alcoholism occurs in all groups, professions and segments of the community. Al-

coholic school-aged population and alcoholic females are an increasing problem.

In 1974 Canadians spent 2.6 billion (475 gallons) on alcohol. 4.5 million legal age drinkers spent 1.07 billion dollars. Of these, 328,000 are hazardous drinkers and 145,000 are alcoholics.

In Lambton County over 11 million dollars were spent on spirits and beer in one fiscal year. An estimated 5,000 alcoholics (of these 5% to 10% are chronic inebriates who have lost most things of value in their life).

During the month of July, 1978 the Sarnia Lambton Halfway House had 87 admissions. Of these, five were referred to a doctor, four to a hospital. Reasons for the referral were: fractured skull, bleeding in eyes, chest infection, nerves. A sample of other reasons for referral: lacerations, infections, drug overdose, overdose of seconal, depression, cracked ribs, etc. etc.

By organizing the collection of Dominion slips, project J.O.Y. has been able to support the Halfway House with food-vouchers to the tune of \$737 so far this year. We are planning to count the slips again at the end of November, and hope we can count on your help. The boxes in each church have been provided with a larger opening, to make it easier to deposit slips in there. Thanks for all the help given so far.

First Chr. Ref. Church  
Sarnia, Ont.

## CHURCH NEWS

### CHRISTIAN REFORMED

**Called**  
-to Fruitland, Ont., Rev. Harry J. Kwantes of Grand Rapids (Godwin Heights), Mich.

**Accepted**  
-to Toronto (Second), Ont., Rev. Peter Kranenburg of Strathroy, Ont.

**Declined**  
-to Peterborough, Ont., Rev. Peter Kranenburg of Strathroy, Ont.

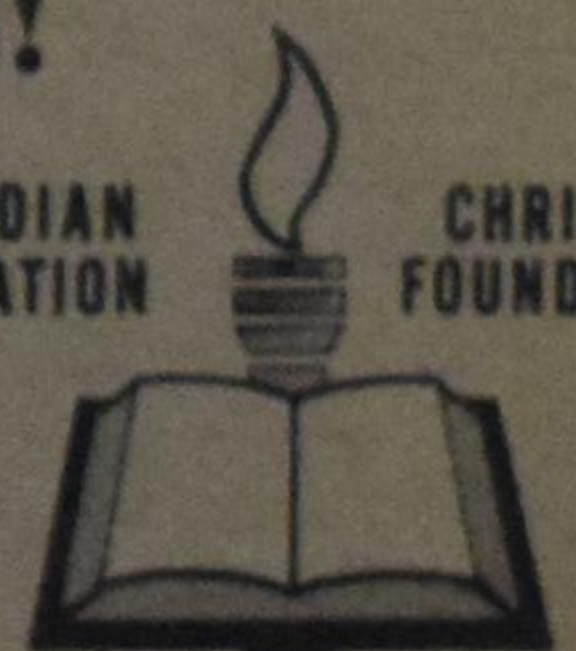
**Classis Eastern Canada**  
The March 13 and 14 meeting of Classis Eastern Canada will begin at 3 p.m., March 13, in the Ottawa (Calvary) CRC. All agenda materials must be in the hands of the stated clerk of classis no later than Jan. 31.

-Rev. J. de Vries, stated clerk

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New challenges in Quebec 3

# La Belle Province

by Reinder J. Klein

*Mr. Klein is an English department head with the Protestant School Board of Greater Montreal.*

For many years car license plates in Quebec bore the inscription "La Belle Province". That was before the Parti Quebecois came to power and replaced the traditional message with a more politically motivated one. Quebec is still beautiful, of course, although a great deal less placid than it used to be.

Many changes have taken place here in recent years, changes that range all the way from the highest levels of politics to lowly license plates. The term Quiet Revolution is now commonly used to refer particularly to the social upheaval that occurred in La Belle Province in the fifties and sixties. In that respect the first 25 years of the First Christian Reformed Church of Montreal (1954-1979) have been most interesting. We have witnessed the emergence of a new elite among our French speaking brothers and we have already felt the impact of a new emphasis in their attitude and outlook.

More changes are still to come before the structure of a new Canada has taken shape, yet one thing has remained the same and is unlikely to change. Quebec's French society is together, unified in a way no other large segment of Canada's population is.

One of the principal unifying forces in Quebec has traditionally been the Roman Catholic Church. It still is, in spite of the widespread rejection of its tenets by the younger generation. From the earliest days of French settlement in North America, Catholicism has been the dominant religion. A number of Huguenots also came here, but their Protestantism and mercantile preoccupations made them suspect. They had too much in common with the British, and the British of course were the enemy. The persistent efforts by the English to establish economic control and a cultural monism in Canada not only created the siege mentality that served to unify the French even more, it also made the Roman Church a symbol of their resolve never to buckle under to any outside pressures.

Quebec also boasts a colourful and rich shared heritage with deep cultural roots. The French language, of course, lies at the very heart of that heritage, that culture, and French Canadians are understandably determined to protect and maintain it. That such a goal is difficult and requires special measures should be

obvious. After all, not only does the English speaking population of North America constitute an overwhelming numerical superiority, the American way of life is pervasive and its levelling impact destructive.

When some time ago the CRTC imposed its controversial Canadian Content regulation on Canada's electronic media, the country tried to work itself into a flap over the issue. The new rule was called Draconian, and fears were expressed for the well-being of that popular but little understood system called democracy. Today the country is back to worrying about the economy again.

Democracy, it seems, is still intact, and even capitalism seems safe. That the CRTC ruling has been a boon to the development of Canadian talent is now widely recognized. Whatever the principles behind the regulation, the measure worked, and in North America that is all that counts. In Quebec the government has passed a restrictive language law which seeks to increase the use of French in Quebec, especially in business and education. It has ruffled many feathers. Worse, the measure is alleged to be harmful to the Quebec economy. Yet the French press has been largely in support of the new law, while even the shrill objections from the English community are becoming less strident.

I believe the French language is well worth preserving, as is Quebec's rich culture. None are more committed to this end than the Quebecois themselves. It is an ambition that functions as a powerful, unifying element among them. This strong sense of community is enhanced by the

As relatively new Canadians we may also still be somewhat objective, and our European roots may enable us to make some useful comparisons. In other words, we are probably better equipped to examine the rationale for Canada's continued existence and to reassess our own attitudes to it than many other Canadians. Perhaps we ought to have a go at it.

remarkable fact that very few of Quebec's enormously talented entertainers have decided to try their fortunes in Hollywood or Las Vegas. Many English Canadian entertainers have been "compelled" to "flee" to the U.S. In sharp contrast, Quebecers generally stay at home; their home is where their heart is.

## Bound together

A single dominant religious orientation, a shared heritage, a rich culture, a common language and a common foe are the elements that bind the French population of Quebec together. These are the essential factors for nationhood, factors the rest of Canada lacks. Quebec is a nation in every sense that English Canada is not. Independence for Quebec is therefore not in the least an absurd notion. Given the history of Quebec in Canada and the emergence of a new, dynamic elite in this province, independence is, in many ways, a much more logical objective for the Quebecois than a continuation of that unworkable and one-sided compromise known as Confederation.

The new elite of Quebec emerged in the fifties and sixties as a result of a remarkable shift in emphasis of the French society. As the control of the Roman church began to wane, increasing numbers of French youths abandoned the classical tradition in education. Science and Commerce

faculties in the universities burgeoned as more people than ever before flocked to the halls of higher learning. When more and more competent professionals began to enter the job market, the old question of "Why should the English control everything?" was asked more and more frequently.

In a way, the awakening of Quebec's French society was similar to the feminist movement in the rest of North America. No longer would French Quebecers be satisfied with the notion that they could not do certain things as well as the English. Their newly found expertise in traditionally English sectors of business and industry made them ever more insistent on equal opportunities and, finally, on control over their own affairs.

After some 200 years of toiling in the shadow of their English managers, the Quebecois suddenly found themselves in a position to mount a serious challenge to the economic dominance of the English. When their ambitions were initially frustrated by entrenched rights and privileges, many of the fiercely proud young intellectuals joined the growing separatist movement in the province.

They had learned their lessons well: politics and economic control are closely linked, and if the traditional political parties financed by the traditional power brokers would not listen to their

naively idealistic notions, they would use that same political system to achieve their ends. This they have done, and even the most cynical of political analysts will have to admit, albeit grudgingly, that the openly separatist Parti Quebecois of Rene Levesque has given the province reasonably good government in its first two years. It is an accomplishment of which Quebecers can be justly proud, and it was achieved in the face of open hostility from the English community. It is just one more element that welds French Canada together.

Given the existence of this "nation" within our country, what is to become of Canada? Unless English Canada can divest itself of its stereotyped notions of the French Canadian and develop some empathy for his ambitions, political as well as social, there cannot be much of a future for Canada even as a geo-political entity. A unified nation it will never be. Our prejudices and mundane preoccupations are too deeply entrenched to ever allow that to happen. What must occur in the next few years is a rearticulation of Canada's reason for being, and that is where Canada's Protestant community, if it can be called that, could play a leading role.

While generalizations are often dangerous, it is probably quite safe to suggest that most Christian Reformed people are pro-federalists. We tend to be conservative, in favour of maintaining the status quo sometimes even when the status is no longer quo. We are also rather cerebral; we like to theorize, philosophize, and we positively love to dabble in theology.

Why should Canada as we know it today continue to exist? Is it enough to say that it keeps us from becoming

Cont'd on page 6



A view of downtown Montreal from Mount Royal.



## La Belle Province

Continued from page 5

Americans? Some of our best friends are Americans. Our political system is dedicated to the North American liberal tradition which defines man in terms of economics, and happiness in terms of wealth. Is this worth maintaining? Western alienation is a political constant; Ontario is disliked by the people of our prairie provinces as intensely as Quebec; Maritimers feel Confederation has given them a raw deal; the anti-French backlash in Ontario is strong and at times ugly, and Quebecers are sick and tired of the whole charade. Should this really be keeping us? Is Confederation like a marriage then? Has God really joined it together and may man not break it asunder?

I do not believe the Confederation is sacrosanct. I believe that the political victory of Levesque's separatists some two years ago was the healthiest thing to have happened in Canada in a long, dull, self-deluded time. I believe this because I love Canada almost as much as I love Quebec. Canada needed to be shaken out of its self-indulgent torpor. It had to be made to realize that it could not drift on forever without direction, without purpose. It had to be made to face the unpalatable fact that Confederation had failed.

It also had to be forced into recognizing that Quebecers could no longer be treated as if they were Samaritans: not quite like us and definitely not of us. Now Canada has to be made to see that continued political union is possible and worthwhile only if a measure of mutual respect and concern can be generated among its citizens. A new constitution is needed to secure the cultural integrity and character of our peoples and to guarantee the economic support for each province by all the others. Justice must become our national objective rather than greed, the alleviation of pain and suffering our collective aim. Internationally Canada's role in combatting poverty and illness can only be enhanced by a restructured federalism based on cooperation rather than competition.

Idealistic? You bet! But not impossible. Besides, the stakes are higher than just the improvement and updating of Canada's political structure. There is for us Reformed people a special reason why we in particular must begin to think of Canada as a union of equal and culturally vibrant peoples. The changes that have taken place in Quebec recently have opened up truly astounding opportunities for evangelism here. Much exciting work has already been done, although our outreach is still in its initial stages. Yet if our witness of the risen Lord is to be at all credible and convincing to the French Canadian, it must issue from attitudes devoid of the old pre-conceived notions and prejudicial hang-ups. It must come from Reformed people who speak French, who are familiar with French Canada's history and who are sensitive to the needs of its people.

The problems and challenges faced by our Montreal congregation are, as was mentioned earlier, in several ways representative of the problems and challenges all of us as Reformed Christians in Canada are faced with today. As we in Montreal prepare to celebrate our twenty-fifth anniversary we face a future full of uncertainty on the one hand, but also full of challenge and exciting possibilities on the other. May the Lord grant that all of us across this great land may rise to the occasion.

by Rev. Ralph Heynen

## PASTORAL COUNSELLING

Dag Hammarskjöld, who used to be the secretary of the United Nations, makes the statement in his book that "the longest journey each one of us takes is the journey within." Learning to know ourselves is a lifelong process. It isn't something that you gain in just a few moments. It's not something that you gain when you go to a retreat or group session. It's a lifelong process. Each person who lives with a certain amount of depth in his soul is constantly trying to get to know himself, to take the journey within.

Because of the complexity of human behavior, no one really fully understands himself. Only God can do this and that's why David prays, "Search me, O God, and know my heart." But anyone, if he really tries, can understand himself better. Since our attitudes and behavior reflect not only our own lives but also the lives of our parents and the background from which we come, we should know ourselves better because this is the first step towards self-improvement. We are physical, mental, moral and spiritual beings. Our bodies, our minds, our souls — these are the factors which make us what we are. So it is good for us to dig down and to find out just what is going on inside.

One of the reasons why many people do so little to change themselves is because they never take a good look at themselves. They are too busy criticizing others. They find fault with people

## THOUGHT FOR THE WEEK

**The world needs more relaxed workers. There should be more men and women who have learned to work to their full capacity because they've also learned the art of relaxation. But to be truly relaxed, we should know that it is well with our soul. The person who can relax is the one who has learned to take a healthy attitude towards life and he has given heed to the call of Christ when He said, "Come unto me and I will give you rest."**

around them, with the church, their family, but somehow or other they never seem to see their real faults. They never seem to find out exactly what is wrong with them and why they function so poorly. So, they strike out at others and they simply pass themselves by. They see the little speck in their brother's eye, but they don't see the beam in their own eye.

One of the chief contributions of psychology and psychiatry has been this stress upon the inner man. It's the way of discovering our own behavior by looking within. It's the same thing that James talks about, a man seeing himself in a mirror, but then he so soon forgets what he looks like after he has taken a good look in the mirror. We ought to look inside and learn to know ourselves. Then it's not just simply a matter of pinning some kind of label on it — or saying, Yes, I'm a bit neurotic or I'm a bit paranoid or schizoid or something like this. That's not important, but it is important to reach the point where we can deal with the kind of

## The journey within

person we really are in our inner selves.

There's something painful about this. That's why a lot of people don't like to be alone. Or, whenever they are alone they turn on their TV sets or stereo so that they don't have to do too much thinking. I met a man the other day who said, "My wife went off to be with our daughter who is having a baby and she's taking care of the family — there are some complications and I'm all alone here." The way he said it indicated that he didn't particularly like being alone. In fact, he found it very hard to understand that he had to be alone. He was talking constantly with the neighbors and other people, but he hated to go in the house and be alone. After all, when you're alone, when no one is talking with you or you aren't talking with somebody else, you are alone with your inner self and you come in contact with yourself as you really are. Knowing yourself is always the first step toward self-improvement.

There are some very strange groups that are conducting this sort of thing today. There's a group in California where the whole group is naked in a swimming pool — that's the way they conduct their meetings. The water is rather warm so that people are very much relaxed and the man who is in charge of this feels that this is a very effective way of dealing with people's problems. It has also been widely criticized. It has been used and misused in so many ways that it has led to more dangers and difficulties than it has been of help. Of course, there are always some people who feel they are helped by every kind of strange movement.

There is also the movement of transactional analysis, trying to talk this thing out and trying to develop their own language that they use. It has its values and it has certain things about it that are good, but on the other hand it also leads to certain strange reactions on the part of people. A number of people have found help in transcendental meditation. They spend some time with gurus or they get together with groups of people who are skilled in this field. They sit quietly in a rather strange knotted-up position and then just simply let the thoughts flow freely. They get ready for the day by spending some time in meditation. Meditation can be very effective. I doubt whether that's the kind of meditation that is intended because meditation could well mean for us that we get in touch with not only our own feelings but also with God and with His love and His power as revealed in Christ. There ought to be self-knowledge.

The goal is that we know ourselves so that we will work toward self-improvement. That's why I like the emphasis of David when he says, "Search me, O God, and know my heart; try me and know my thoughts." Then he adds, "And lead me in the way everlasting." That's the thought! David prays that God may search out his heart so David may learn to know himself better and then find help in the presence of an eternal, loving, and compassionate God. Learn to know yourself. It's important! But then also help yourself to move towards greater heights.



# THE ARTS

## Glorifying the Lord through the arts <sup>2</sup>

by Sally Smid

Mrs. Smid from Athens, Ont. is a member of the Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women.

We are not being true to the artist as a man if we consider his artwork "junk", simply because we differ with his outlook on life or world view. Some Christian schools, parents, and pastors have turned people off at just this point. Because the distinction was not made between technical excellence and content, the whole of much great art has been rejected by ridicule.

F.A. Schaeffer lists four basic standards in judging a work of art. Those suggested are: technical excellence, validity, intellectual content, and the integration of content and vehicle. In painting, one first considers the use of colour, form, balance, the texture of the paint, the handling of lines, the unity of the canvas and so forth. There may be varying degrees of technical excellence, an important aspect of a work of art, so that even if we don't agree with the artist's world view, he nonetheless be considered as a great artist.

Validity is the second criterion of art. By validity, Schaeffer means whether an artist is honest to himself and to his world view or whether he makes his art only for money or for the sake of being accepted. If an artist makes an artwork solely for a patron, his work does not necessarily have validity. It is easy to play to the critic and not to take one's art as a serious expression of what the artist himself wants to do.

The third criterion for the judgment of a work of art is its content, that which reflects the world view of the artist. As far as a Christian is concerned, the world view that is shown through a body of art must be seen ultimately in terms of the Scriptures. Paul writes in 1 Corinthians 3: In the end all men's works will be tried by fire and "if a man's works do not glorify God with Christ as the foundation, his work shall be destroyed." This, of course, must include the artwork of a Christian who does not create to the glory of God. A work of art will have no eternal value and it will be in vain if it is not to God's glory.

There is a corollary to this third criterion. If something is untrue or immoral and is stated by a great artist it can be far more destructive and devastating than if it is expressed in poor art. Therefore, the greater the artistic expression, the more important it is to consciously bring it and its world view under the judgment of Christ and the Bible.

It would seem to me that Christians could learn quite a bit by studying such great artists' techniques, and discovering how such insights into God's aesthetic principles might be used by Christian artists to glorifying God and furthering his Kingdom.

There is a second consideration related to judging the content of an artwork; To say it is possible for a non-Christian painter's individual piece of work to be "in accordance with Christian world view" would seem a reduction of the artwork because it is out of the context of the artist's total heart commitment. If you were on a ship and saw an approaching chunk of ice and someone tried to persuade you that it was "just a chunk of ice" and no more, when really it was attached to a giant iceberg underwater, would be similar to the person who tries to persuade you to agree that an artist's painting is "Christian" as you were viewing it, if you were unfamiliar with the artist's work or world view.

The fourth criterion involves how well the artist has suited the vehicle to the message. Picasso's *Demiselles d'Avignon* is an exceptionally strong expression of the fractured nature of modern man. He deserves a high score for suiting the vehicle to the message. No art should be judged on the basis of this criterion alone, however. We should ultimately see all art works in the light of their technique, validity, world view, and suiting of form to content.

Artwork should never be rejected just because it is different from what has been done in the past. Styles of art form change and this should be expected. The Christian artist should express himself in relation to the life and times in which he creates. "If you are a young Christian artist, you should be working in the art forms of the 20th century, showing the marks of the culture out of which you have come, reflecting your own country and your own contemporaries and embodying something of the nature of the world seen from a Christian standpoint," Schaeffer comments. The theme of Christian art can include the abnormality of a revolting world. Men are lost apart from Christ and there is a defeated and sinful side to the Christian life. The major theme, however, should be that there is meaning and purpose to life because God is there and man is made in His image; there is optimism on the basis of Christ's work.

### Total World

Christian art is by no means always "religious art." God's creation is not totally involved with religious subjects. And in the Bible, as previously noted, God commanded the artist,

working within God's own creation, to fashion statues of things from nature. It is worth man's while to create artworks upon the basis of the great works God already created. This whole notion is rooted in the realization that Christianity is not just involved with "salvation" — angels, managers, or crosses, but with the total man in the total world. Man, complete with his emotions, feelings, body, and life — this is an important subject matter for all artwork. What a Christian should portray in his art, then is the totality of life.

According to H.R. Rookmaaker in his book *Modern Art and Death of a Culture*, "What is Christian art, does not lie in the theme, but in the spirit of it, in its wisdom and the understanding of reality it reflects." Art's primary function is not to show the validity of Christianity; rather, the validity of art should be shown through Christianity.

As Christians, we should be seeking to understand the structures for art through Scripture. However these aren't explained in detail. "God did not give specific laws concerning the arts, nor for any other cultural element. These things belong to human possibilities. God created them and structured man in such a way that he could discover these possibilities, and gave man the freedom and the task to realize and fulfill them."

Art is never a copy of reality, but rather an interpretation of it — Of things seen, the relationships, the human reality experienced emotionally, rationally and in many other human ways. Truth in art means that the artist does justice to the different elements of reality.

All great art is the result of imagination, and God was the greatest Imaginer of all.

To the Christian, another evidence of God as an imaginative, creative artist is the Bible itself. "No theme could be greater, no characterization more meaningful, no height or depth more profound, no insight more penetrating, no unity of structure in so diverse a framework more profound, no reality of presentation more genuine, yet truly an imaginative book," Kilby comments.

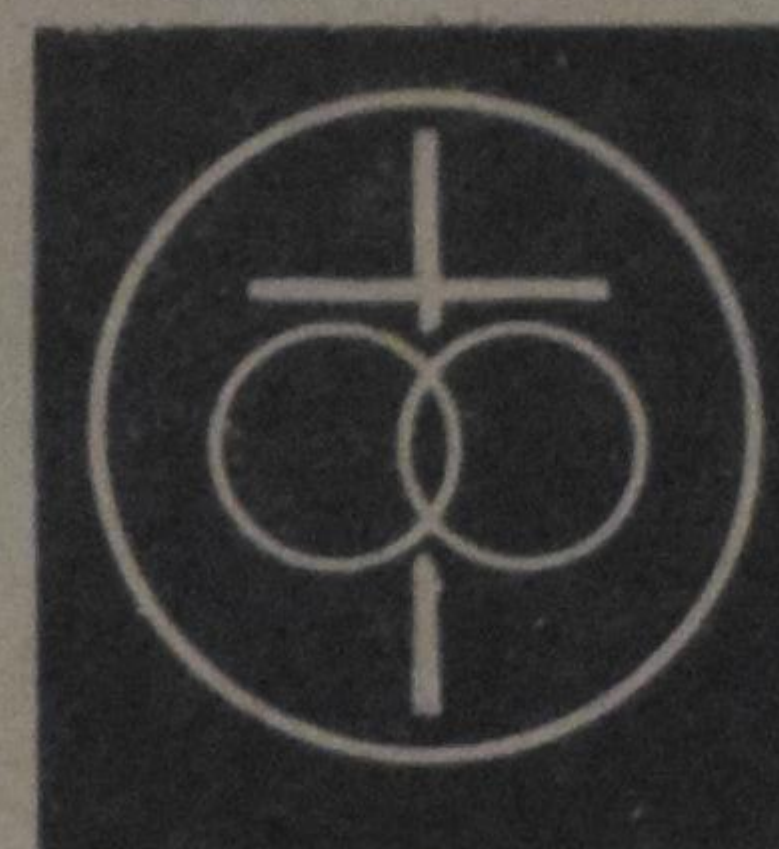
Therefore, Christian artists do not need to be threatened by imagination, fantasy or the abstract, for they have a basis for knowing the difference between them and the real world. The Christian is the really free man. He is free to have imagination which should "fly beyond the stars".

It is my hope and prayer that these articles dealing with aesthetics, will prove a blessing in inciting us as Christians, as we strive together to live our whole lives to the glory of God, to claim the arts,

too, in all of their dimensions, for the furtherance of God's Kingdom. We are called to bring every thought captive to Christ — every element of our artistic expression under his Lordship. The choices we make in the clothes we wear, the way we decorate our homes, the new car we purchase are all aesthetic choices.

Most importantly, no work of art is more important than

the Christian's own life, and every Christian is called upon to be an artist in this sense. He may have no gift of writing, no gift of composing or singing, but each man has the gift of creativity in terms of the way he lives his life. "In this sense, the Christian's life is to be an art work. The Christian's life is to be a thing of truth and also a thing of beauty."



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# Politics

## "We stand on guard for thee?"

by Ben Vandezande

Actually, it's quite a simple procedure. Over a span of three to four months you fill out a few forms, answer some questions, repeat an oath and you're in — a new Canadian citizen.

Oh, there are some attempts to make the situation a bit impressive with a Mountie's uniform and the judges' big black robes, but for the most part, most of us go home to live in pretty much the same way as we did before we became citizens.

Patriotism, a person's active love for his country by acting as a responsible citizen, is not a very common thing. For example, if we were to measure our patriotism by our active political awareness and action we would have to say that we aren't lovers of Canada.

There is among us as Reformed Christians a frightening *ignorance* of political life. We don't really know what is going on, what the issues of the day are or how we as Christians should respond. And for the most part, we are not ignorant because such knowledge is beyond our reach but because we are not interested enough to reach out for it.

And yet it never ceases to amaze me how well we have done in other ways. People who might use the excuses of a lack of education, problems with the language or lack of time seem to be able to understand and have time for very complex matters in business or in their trade.

One often hears the complaint that big business and labour unions have taken over the power of decision-making anyways. Such groups are blamed for robbing us of our citizenship and our ability to influence decisions. The problem with such a cop-out is that someone had to move over, someone had to make room so that such powers could replace the citizens and their influence.

In the January 1, 1979 issue of *MacLean's*, Peter Newman indicated that 1979 would be an important political year. Many provinces would be holding elections and of course Canada as a whole will be called to the polls this spring. How will we vote? What will we think and say about the issues raised?

At a deeper level, the next decade is a crucial one for Canada (and the U.S.) for more profound reasons than an election. Elections may be little more than a changing of the guard if there are not any new Christian directions offered politically. Therein lies our calling.

Canadians in general are not known for being blind patriots. You don't hear the idea pushed very often (as it

is in the U.S.) that we have the best country in the world, that we are number 1 and that the hope of the world lies with us. That is both our potential strength and weakness: Our strength, because we don't have a blind faith that *our way is the way*. That leaves room for repentance and change. That leaves an openness to alternatives; and our weakness, because we can become cynical. "Can any good come from Canada? Can we expect government to do justice at all?"

Let's go back to our day when we became citizens. Many of us tend to look at a government and a country as our benefactor. When things go well, when the government gives us what we want, we are thankful and talk about what a good country this is and how we appreciate living in a country which does so much good for us.

But, when things don't go so well, we curse the benefactor. In fact we curse blindly and we blame all of our ills on the government no matter what the government does.

When we became citizens we did that so that we, too, could contribute to it. John F. Kennedy was only half-right when he said, "Ask not what your country can do for you, but what you can do for your country." He was right in stressing that the heart of citizenship is in giving yourself to your country and helping it be a land of justice and liberty. A citizen is entitled to be treated justly. By virtue of his God-given citizenship the government is obligated to be just to him even if he does nothing.

Paul points to that in Romans 13. Certainly, the emperor in Paul's time and the Roman Empire generally was by no means a God-honouring just state. But, says Paul, all authorities are ordained by God. They have been given their place as servant by God in order to "execute wrath on the wrongdoer." Paul wants the Roman Christians (and us) to see that their task is to work out their calling as citizens even if that country or government is demonic.

Our exercising of our citizenship does not come out of our love for our country in the first place, it comes out of our love for God. Only then can we return justice for injustice, good for evil and, in fact, overcome evil with good. That is positive patriotism.

We can't leave a Christian political witness to groups like the Committee for Justice and Liberty or the CRC committee for contact with the Government. We may not give up our political task so easily. No one is excluded from active citizenship. Thank God for that!

## Want to run for alderman?

What do you think of the idea of running for the office of alderman in your area? Does that strike you as a positive political thing to do? Increasingly this is becoming a more popular avenue in Reformed circles. I have received letters from Essex, Bowmanville and Jarvis describing how people have been elected to office there or at least ran for office.

There is something very good about that. Municipal politics is at least free from political party connections that make politics at a provincial or federal level more complicated. You are your "own person" at the municipal level and that "directness" of decision-making is good.

We should not pretend, however, that we are at the nerve-centre of power in the position of alderman. There are limited powers left to municipal government.

The difficulty often experienced by those who are aldermen can be in keeping up with the topics under discussion. Most aldermen I know have little or no awareness of the issues they are dealing with apart from a report they may have read. It seems to me, that aldermen need a) more time to do their job well and especially to get an overall picture, and b) a group of people he can draw on for advice or opinion on specific issues. Without those, we may be present as aldermen but our

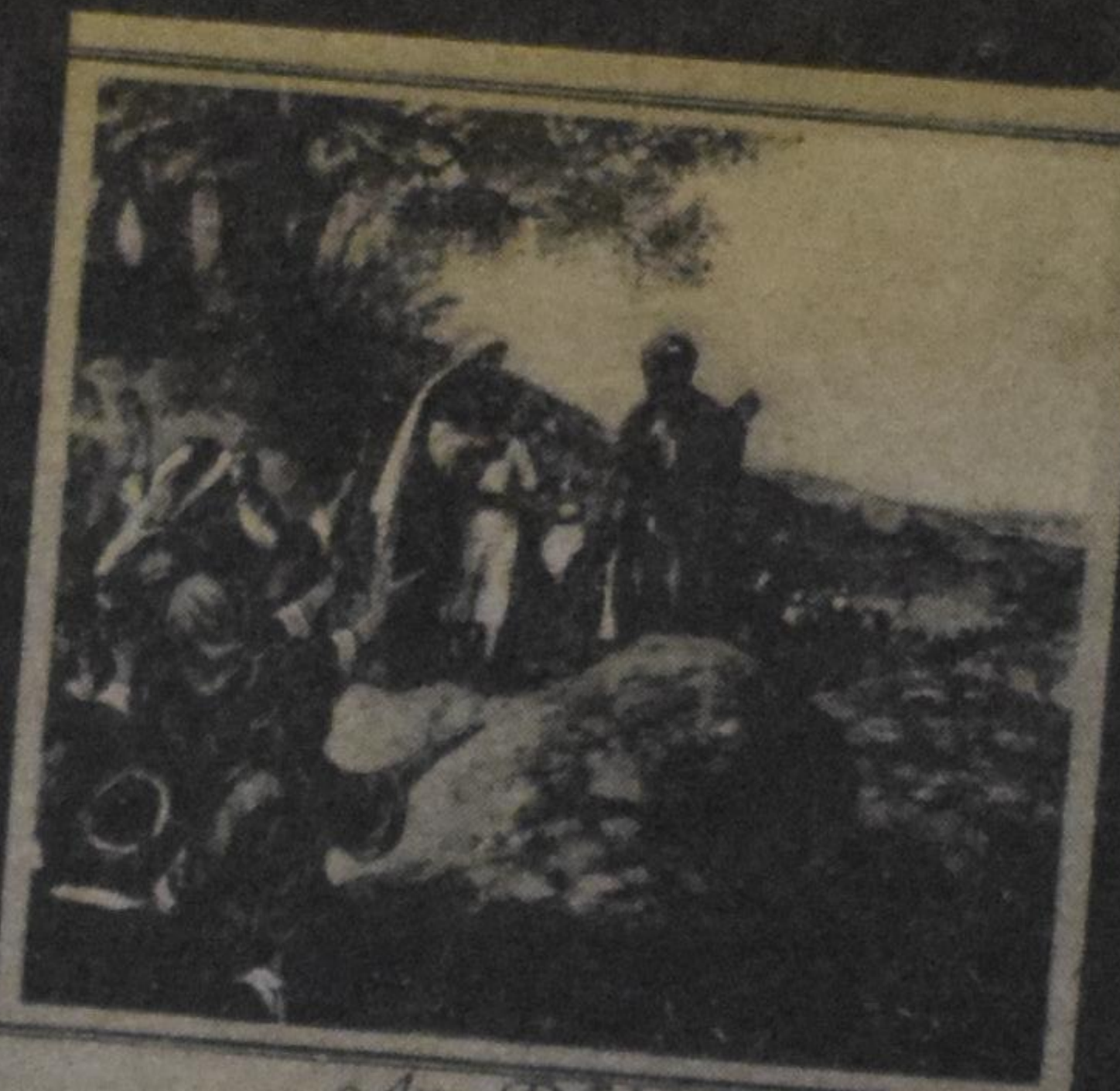
distinctive Christian contribution is difficult to make. We cannot assume that being a Christian in political office will automatically lead to Christian politics. That takes work and time and people. It is one thing to be a caretaker sort of alderman who simply supervises the work. It takes more work to research and provide alternatives.

Yet, strangely enough, we often shy away from personally working with or struggling through issues with fellow Christians in politics (or with non-Christians).

If we are going to have a Christian impact on municipal politics I would suggest we do at least 3 things: 1) Form a group of people who are willing to meet regularly, starting now, as to what a Christian position would be on the issues being raised. To do that we should become very familiar with the topics under discussion and positions being taken. 2) We will have to develop a way of campaigning that is going to make clear some of the directions we would like to see take place. 3) Meet regularly with political officials now and discuss the issues with them for practice.

These are some thoughts. We can't wait with acting on them until a month before the next election. Prepare now for a responsible witness later! (And let us know how you are making out).

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## Godsdienstige opschriften

'k Heb nog nooit zoveel opschriften, ook godsdienstige, op auto's gelezen als in Florida. En ook zoveel eigenaardige. Je kunt ze ook onderverdelen. Er zijn opschriften die u iets vertellen over de persoon die de auto bestuurt. Het kan een opschrift zijn dat u wil waarschuwen geen botsing met hem te veroorzaken, hij moet echt bang zijn voor een aanrijding. Of hij wil u waarschuwen ernst te maken met de toekomst, van uw land, of van uw ziel. Hij wil een getuige zijn van Christus en degene die achter hem rijdt wijzen op de Heer. Een goede boodschap dus, maar soms gebracht op een letwat banale manier.

Er zijn ook opschriften van algemene aard. B.v. Ik wil u graag iets vertellen over mijn kleinkinderen. En ... ik laat er nu maar verschillende onvertaald, ze verliezen iets als je ze vertaalt. Did you hug your kids today? America, love it or leave it. I brake for animals. Pas op, geen botsing, alstublieft!

Op verschillende auto's kunt u lezen dat de eigenaar of de chauffeur van die auto een gelovige is. Hij vertelt het eerlijk: I found it. Born twice, die once. I am Redeemed with the blood of Jesus. I have decided to follow Jesus. Hallelujah, Jesus is my Lord. I am a king's kid. I never lost it. It is not a secret I love Jesus.

Op andere auto's geeft de eigenaar u allerlei informatie over God, Jesus, etc. en raadt u aan wat u moet doen. Soms in een vreemde bewoording: Jesus is guilty of love in the first degree. Your passport to heaven is Jesus. Turn on to Jesus, He is coming soon. Things be better with Christ. You are in good hands with Jesus. Korte opmerkingen: the King is coming; every knee shall bow; just a miracle away; Smile, God loves you; Jesus is the way; Praise the Lord; Immanuel, God with us.

Heel wat eigenaars putten zich uit om door de achterkant van hun auto met heel wat opschriften degenen die achter hen rijden te wijzen op de Heer Jezus. Ze zeggen dan b.v. Zorg er toch voor dat uw laatste vrienden engelen zijn! Lees de Bijbel, en bid elke dag! God heeft tijd om naar u te luisteren als u de tijd neemt om tot Hem te bidden! Faith or fear, make your choice! Exit, heaven or hell!

Ze willen dat u een goede kijk hebt op de gelovigen, en zeggen: Christenen zijn niet volmaakt, maar hun zonden zijn vergeven. Wie hen aanraakt, raakt de appel van Gods oog aan (Zach. 2:12). Ze verwachten de Heer Jezus op de wolken des hemels, en geloven in "the rapture" zij baseren die gebeurtenis op een verkeerde exegese van 1 Thess. 4:17, en geven via hun 'stickers' een waarschuwing aan iedere autobestuurder die achter hen rijdt. Notice: when the rapture comes, I depart from the earth, or Warning: in case of rapture, this car will be unmanned. Erg vreemd, alsof bij de wederkomst van de Heer Jezus er zomaar een auto blijft doorrijden en je maar moet oppassen niet in botsing te komen met die auto, die nu zonder bestuurder wie weet wat voor vreemde capriolen maakt.

Nog vreemder wordt de gedachte als je denkt aan een gelovige piloot van een vliegtuig, die plotseling bij de komst van Christus het vliegtuig verlaat, de Heer tegemoet gaat, en dan het vliegtuig maar laat doorvliegen, totdat het ergens neerstort, of kan het nog veilig landen met een automatische piloot?

Terwijl er juist staat in 1 Thess. 4 dat de Heer zal komen met een luid bevel, met een roep van een aartsengel, en met het geluid van een trompet, en dan zullen ook nog alle doden eerst opstaan. Nu dan hebben we de waarschuwing achter op die auto niet nodig. Hij zal zelf ook wel gauw aan de kant gaan staan als dat gebeurt, en die piloot zal wel gauw het naastbijzinde vliegveld opzoeken.

En als we geloven in de Heiland zullen we Hem met de gelovigen die opgestaan zijn tegemoet gaan in de lucht en we zullen altijd bij de Heer zijn, ook als Hij op deze aarde komt om te oordelen de levenden en de doden. Want daarvoor kwam Hij terug. De evangelieën wijzen ons ook slechts op een terugkomst van de Heer Jezus. Moole opschriften, vreemde opschriften, kinderlijke opschriften en verkeerde opschriften. Het is een mengelmoes van "stickers" on the back of many cars. Waarvan acte!

J. Van Harmelen

## Watersnoodramp

Een Kandidaat zou op 1 februari 1953 in NIEUWERKERK op beroep preken. [overgenomen uit de Friese Koerier van 9 februari 1963].

Voor zondag 1 februari 1953 had ik een preekverzoek uit Nieuwerkerk (Zeeland). Als kandidaat was je blij met elk preekverzoek, dat er binnen kwam. Het deed er niet toe, in wat voor uithoek van Nederland. Je vond het zelfs leuk, omdat je zo nog eens ergens in Nederland kwam. Je was nu losgelaten op de kerken, je had de beschermende studentenwereld verlaten en "het" was begonnen, waar je studie op uitliep.

Nieuwerkerk kende ik niet. Op de kaart had ik gezien, dat het op Schouwen-Duiveland lag."

In de Classicale kerkbode van de gereformeerde kerken in de classis Zutphen vertelt ds. W.A. Jelsma, nu gereformeerd predikant te Lochem, hoe hij op 1 februari 1953 in Nieuwerkerk op Schouwen op beroep .... zou preken. Onder het motto, ontleend aan de 69ste psalm "Verlos mij o God, want het water is gekomen tot aan de lippen", schrijft hij verder:

't Was een dorpje, dat me niets zei, maar dat sinds 1

februari 1953 voor altijd gegrift zou staan in mijn geheugen. En zo ook de namen als Vierbannenpolder en Rampaartsdijk. Met de laatste pont, die voorlopgig 't Mastgat overstak, ben ik op die stormachtige zaterdagavond in Zijpe aangekomen op het eiland, dat in zoveel leed gedompeld zou worden, het eiland, dat in de eerste kranten na de ramp vermeld zou worden als het gebied, "waar doodse verlatenheid heerste", en als 't land, "dat vrijwel geheel verdwenen was".

Mijn gastheer, de timmerman-aannemer L. Tieleman, haalde mij af van 't tramstationnetje in Nieuwerkerk en met ons beiden vochten we tegen de Noordwester in, om thuis te komen. Hoe de naam van de straat, waar hij woonde was, heb ik nooit geweten en ik weet het nog niet, want de volgende dag was deze straat er niet meer. Hij woonde even buiten de kom van het dorp in een nieuwbouwwoning, één uit een rij van drie onder een kap, zoals zo vele woningen na de oorlog in het uitbreidingsplan waren. Je was benieuwd bij welke mensen je nu kwam en welke ervaringen je nu zou opdoen. Ik kwam in een gezin van 4 personen; vader, moeder en 2 kinderen, een

meisje en een jongen van respectievelijk p.m. 11 en 9 jaar. De volgende dag was er nog een oude baas bij, een goede zeventiger, de vader van mijn gastheer, die niet meer in de gelegenheid was, om terug te keren naar zijn huisje in de kom van het dorp, waar hij samen met zijn vrouw een gelukkige levensavond genoot.

### Zondagmorgen

Zondagmorgen, ver voor kerktijd, overviel het water het landdorpje Nieuwerkerk. Eerst hebben we nog door het ijskoude water gebaggerd, om gordijnen op te knopen en om huisraad naar boven te sjouwen, onnozelen die we waren. We hadden beter onmiddellijk naar de kom van het dorp kunnen vluchten, dat op een verhoging lag, maar wie had de gedachte aan zo'n vloedgolf? Een inundatie hadden ze vaker meegemaakt en dan kwam het water niet zo hoog. Maar 't water steeg zo snel, dat we ons boven moesten installeren op een van de kamers van de kinderen. Wat we toen de eerste uren vanuit het raam zagen, was verschrikkelijk. We zagen huizen als kaartenhuisjes instorten. We zagen mensen

Vervolg op pag. 10

## PERSOVERZICHT

door Carl D. Tuyl

\*Er was weer een publiek opinie onderzoek aangaande voorkeur voor politieke partijen in Canada. De 10% voorsprong van de Progressive Conservative Partij viel tot 2%, de Liberalen stegen 3% tot 38%, en de N.D.P. bleef konstant met 18%.

\*Het koude weer in Iran heeft de ongeregelheden wat doen bekoelen, alhoewel er nog wel natuurlijk hete hoofden waren. Er wordt alweer een nieuwe kabinet-krisis verwacht door het aftreden van een van de ministers. De olie vloeit weer in dat land, het zwarte goud verlaat weer de bronnen, maar het andere goud vloeit ook rijkelijk. De kranten berichten een toenemende kapitaalsvlucht uit Iran. De Shah heeft beloofd om eens flink in zijn spaarpotje te kijken en miljoenen dollars vrij te maken voor verdeling onder zijn onderdanen. Een kat in nood....

\*En om nog even over olie door te gaan. In Amerika werden acht van de voornaamste olie firma's voor de rechtbank gedaagd door de regering wegens onwettig hoge winsten in de afgelopen vijf jaar. De regering beschuldigde de firma's van 624 miljoen dollars onwettige winst.

\*En in Jamaica's hoofdstad Kingston was er oproer over verhoging van olie prijzen.

\*De Senator voor South Dakota in Amerika heeft zich uitgelaten over de wenselijkheid

van een internationaal graan-kartel. Amerika, Canada, Australië en Argentinië zouden de deelnemers moeten zijn. "De Arabieren doen het met hun olie", zo suggereerde McGovern, dus waarom wij niet". Er zit natuurlijk wel wat in. 't Klinkt ook nogal "oog-om-oog achtig", maar per slot van rekening zijn het vooral ook de boeren die met hoge olie kosten te kampen hebben.

\*De communistische broederschap is weer eens een sprookje gebleken. Vietnam troepen hebben nu Cambodja volledig veroverd. Van je familie moet je 't maar hebben.

\*Rev. Stan Mooneyham, voorzitter van World Vision International, beschuldigde de westerse landen van rassenhaat in verband met de Vietnam vluchtelingen affaire. Hij zei dat er wel meer en betere maatregelen getroffen zouden worden als het maar ging om 250,000 blanke Europeanen. Deze dominee heeft het wel bij 't rechte eind. We mogen dankbaar zijn dat ons land aan vijfduizend vluchtelingen een haven aanbod.

\*Voor allen die met jaloersheid aan hun vrienden en bekenden in Florida denken: de temperatuur was daar maar net 10 graden Celsius in de afgelopen week. Ze hebben gerild.

Carl D. Tuyl



## Watersnoodramp

Vervolg van pag. 9

in doodsnood van de daken springen.

We zagen een moeder met een kind, die zich aan een tuinbank hadden vastgeklampt, in de golven verdwijnen. Machteloos zagen we 't leed van andere mensen aan, we waren volkomen omsingeld door het woedende water. We zagen het dak van een enorme schuur, dat omhoog getild door het hooi en losgescheurd van 't huis, op ons afkwam, niet als de reddende ark van Noach, maar als een van de middeleeuwse stormrammen, om onze vesting te beuken. Goddank maakte dit vaartuig — het bleek later het dak van boerderij "Zeemanslust" te zijn — vlak voor het huis een zwenking naar links en strandde voor de Geref. kerk.

### Zondagmiddag

We hebben geprobeerd, in de middag een hap door onze keel te krijgen, maar we hadden geen honger, alleen maar dorst. Mijn gastheer sprak het Onze Vader uit, maar bleef halverwege steken. Meer dan wij beseftte hij, hoe groot het gevaar was, waarin wij verkeerden. Hij had zelf vele woningen gemaakt en toen hij zag, dat hele straten schoongeveegd werden, wist hij, dat ook zijn huis niet bestand zou zijn tegen deze elementen. De voorkant van 't huis was al weggeslagen en voor hem was het een kwestie van tijd. We hebben met elkaar Rom. 8 gelezen, een gedeelte, dat ik m'n leven lang niet meer vergeten zal. Boven de stem van vele wateren hoorden wij de stem van God. En rustig temidden van de woelige baren stond niet zo ver van ons als een teken, de ronde witte molen. Tenslotte werden we uit de bovenverdieping verdreven.

Vanuit het luik zagen we, hoe't water beukte tegen de binnenmuren en hoe de scheuren trokken in 't wit. 't Werd benauwend rond het luik. We moesten een uitweg naar boven hebben; je werd gek van het naar beneden turen in de golven. Er was geen dakvenster; we moesten er een maken. Met een oud ledikant hebben we 't dak met man en macht opengerammeid. Als het huis instortte, dan hadden we 't dak misschien nog als vlucht.

### Op't dak

Zo kwamen we op 't dak. 't Was toen al weer avond geworden — de eerste dag van 't onheil.

Nu pas waren we in staat, om naar onze burens te gaan, twee oudjes, een gepensioneerd hofdonderwijzer, die blind was en zijn zuster. Tieleman Jr. en Sr. maakten opnieuw een gat in het dak en daarna in de vliering en daar konden ze een laatste glimp opvangen van deze oude mensen, die in doodsnood elkaar omklemd hadden en die een moment later onbarmhar-

tig door de golven werden neergeslagen. De reddende handen kwamen net te laat! Men heeft de lijken op twee heel verschillende plaatsen terug gevonden.

Tot middernacht steeg het water. Het was gekomen tot vlak onder de dakgoot. Om ons heen was het nu pikke donker. Een enkele maal hebben we 't geronk van een vliegtuig gehoord. Ergens in de verte pinkelden enkele lichtjes. Wat licht in het donker betekent, heb ik toen voor 't eerst goed beseft. Maandagmorgen vroeg kwamen de burens van 't andere hoekhuis via de dakgoot bij ons binnen. De toe-

stand was daar onhoudbaar geworden. In totaal waren we nu met 4 gezinnen, waaronder twee babies. 's Nachts was aan hun kant nog een vrouw aangespoeld. Op een stuk hout was zij komen aandrijven. Ze had haar zontje aan de golven moeten prijs geven. Haar spieren waren verlamd door het water.

### Maandagmiddag bevrijd

Maandagmiddag werden we uit onze benarde positie bevrijd. Een jongen in een kano, 't enige vaartuig in het dorp, had een verbinding tot stand gebracht met 'de vaste wal'. Een vlot, in de haast in elkaar getimmerd, haalden we

via een kabel naar ons toe. Met de stroom mee kwamen we aan wal. Over kadavers, pakken stro en huisraad waren we beland in de kom van het dorp.

Een van de woningen was opvangcentrum voor drenkelingen geworden. Pas toen konden ook wij aan de slag en meehelpen.

In een winkel kocht ik een paar klompen, want ik was barrevoets. Nog steeds staan deze klompen als stille getuigen in de garage en vaak als ik in de tuin bezig ben, denk ik terug aan de gemar telde grond van Zeeland.

De tafereelen in het dorp waren vreselijk. Een onbe-

schrijfelijke chaos heerste er. "Heb je al iets gehoord van m'n man, van m'n vrouw, van m'n kinderen?"

Niets.

Er waren ook blijde ontmoetingen, mensen, die elkaar terugvonden.

Nood leert bidden. Nood leert ook vloeken. En is het niet te begrijpen? 't Is gemakkelijk te geloven dat God een verre, vreemde God is, die nauwelijks weet, waar Zeeland ligt met zijn machteloze dijken, zijn kinderen en zijn vee. Maar de God van Jona spaarde Nineve, "waarin meer dan 120.000 mensen zijn, die het onderscheid niet

Vervolg op pag. 11

## Nieuwe federale Child Tax Credit

# ouders

## LEES DIT ALSTUBLIEFT

U kunt aanspraak maken op \$200 voor ieder kind in uw gezin — afhankelijk van uw gezinsinkomen.

Als uw inkomen lager is dan \$18.000 per jaar (dat is het netto inkomen van beiden, man en vrouw) kunt u in aanmerking komen voor de volle \$200 voor elk kind. Als uw inkomen hoger is dan \$18.000 kunt u toch nog in aanmerking komen voor een totale of gedeeltelijke uitkering, afhankelijk van het aantal kinderen. Het aanvraagformulier voor de nieuwe federale Child Tax Credit wordt u tegelijk met uw kinderbijslag cheque in januari toegezonden. Lees de instructies

zorgvuldig, vul dan het formulier in en zendt het terug samen met uw belasting formulier voor 1978 en uw opgave voor kinderbijslag.

Als u hulp nodig hebt, uw dichtsbijzijnde Health and Welfare or Revenue Canada Taxation kantoor is er om u van dienst te zijn. Enkele prive firma's kunnen ook helpen, maar kosten voor belastingaftrek service kunnen oplopen tot 15%. Probeer het zonder hen te doen.



Health and Welfare  
Canada

Santé et Bien-être social  
Canada

Monique Bégin, Minister



# de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen©

door Gé Verhoog

43

Heinemieke stapt echter naar de machtige heer toe, steekt haar hand uit en dan durft Arjen ook. In de meester is een glimlach, het zijn nog zulke hartverwarmende kinderen.

De meester begroet de schoolopziener met ongeveinsde blijdschap; de heer Van der Ven is niet bijster voor het christelijk onderwijs, maar hij voelt zich tot deze zonderlinge meester in deze barre omstandigheden aangetrokken en komt elk jaar op bezoek. In het bestuurskamertje legt de meester de diepe nood van de laatste tijd uit. De schoolopziener luistert nog meer verbaasd dan vorige jaren. "U wilt toch niet beweren, dat u dit werk alleen verricht?"

"Dat beweer ik."

"En enkele kinderen heloen?"

"Inderdaad. Het gaat prima."

"Kinderen moeten spelen," oordeelt de heer Van der Ven, "ze zijn te jong om nu reeds op school een taak te vervullen. Dit kan een tijd goed gaan, maar het wordt onhoudbaar."

"De toestand is reeds lang onhoudbaar," zegt de meester kalm, "maar we doen wat mogelijk is."

De schoolopziener trommelt met zijn dikke vingers on de tafel. "Ik moet u zeggen, dat de kinderen niet de indruk maken in het onderwijs verwaarloosd te worden," zegt hij met nadruk, "die lof geef ik u: ik maak u mijn compliment, mijnheer Vermeulen."

De meester buigt even zwijgend. "En nu?" vraagt hij dan.

De heer Van der Ven staat op, reikt de hand ten afscheid. "Ik beloof u, dat ik alles zal doen hier verandering in te brengen."

"Zijn er mogelijkheden?" vraagt de meester.

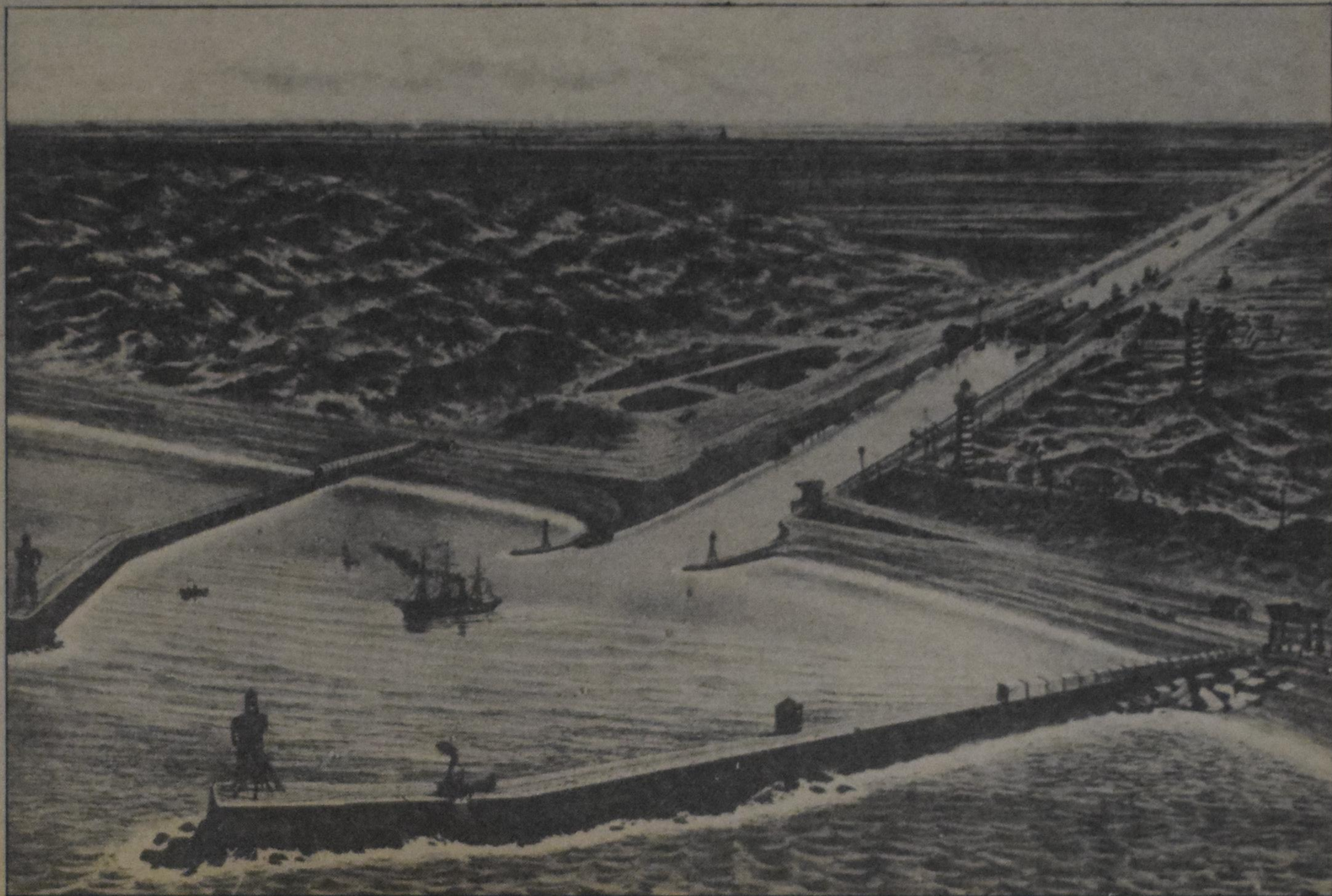
"Ik weet het niet." De heer Van der Ven zucht even, ziet door de kleine ramen naar buiten, waar het duinzand tegen de kozijnen waait; "ik zal de financiële nood bespreken, maar u weet dat christelijk onderwijs naar de mening van de Regering tot de overbodige zaken behoort — men kan doen wat men wil, maar subsidie verstrekken? Ik hoopte het —" Hij keert zich naar de meester: "Ik hoopte het altijd, maar tot nu toe is alles vergeefs geweest."

De meester ziet de schoolopziener na. Dan schudt hij het hoofd. De heer Van der Ven kan het mogelijke doen, maar ook hij is ondergeschikt aan wetten en bepalingen.

In de gang botst de meester bijna tegen Jo en Frits op; beiden zuigen op iet lekkers, dat hun ene wang dik maakt.

"Zo schoolmeesters," zegt de meester tegen hen, "is dat les geven?" Frits steekt zijn tong zover mogelijk uit, waar een bruin balletje glinsterend aan kleeft; Jo doet hetzelfde.

"Van moeder gekregen," zegt



Noordzeekanaal met havenmond en pieren omstreeks 1880. Nu is alles bewoond. Rechts: IJmuiden [gemeente Velsen] Links: Hoogovens en staalfabrieken en papierfabriek.

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Frits, "reuze lekker." Dan schieten beiden de klas in omdat hij er niets voor voelt zijn vader te vertellen, dat het balletje uit het bekende trommeltje van z'n moeder is gekomen en hij het kreeg om moed te krijgen voor het bezoek van de schoolopziener. Achteraf is het immers laf, weg te rennen voor zo'n dure mijnheer. "Eigenlijk vond ik het reuze, dat die mijnheer helemaal naar ons toekomt," zegt Fritz en Jo stemt er heftig mee in.

Er verandert niets in de komende maanden en het tobben gaat door, maar er is toch enige voldoening, dat de school blijft bestaan en de kinderen komen in een tamelijke regelmaat. Ook nu is het schoolgaan in de winter minder dan in de zomer, maar het grote verzuim van het eerste begin komt niet meer voor.

Soms ziet de meester kans in de lesuren, als de kinderen aan hun lessen werken, iets te doen aan zijn preek voor de komende Zondag. Als hij geen tijd heeft, spreekt hij uit het hoofd, de Bijbelteksten zijn hem vertrouwd en het vertellen gaat hem gemakkelijk af, maar tegelijk weet hij dat een spreker moet studeren, wil hij inhoud aan zijn rede geven.

Gelukkig heeft hij voor de Zondagscholen voldoende hulp; velen helpen

hem, maar dit neemt niet weg, dat hij elke Zondag een paar uur van huis is, omdat hij het Zondagsschooluur moet bijwonen.

Onverminderd houdt de gewoonte stand, de meester te roepen bij ziekte en sterven. Als de meester maar komt, dan kan men alles verdragen en voelt men zich beschermd — de meester — de meester — Als de meester zijn hand op de van koorts gloeiende kindergezichten legt, zijn vele ouders gerust; als de meester bij het sterven van hun kind de Bijbel neemt en hen voorleest van Jezus die de grootste kindervriend aller eeuwen is, zijn ze stil.

Begravenissen moet de meester leiden en bruiloften van begin tot eind bijwonen, maar dit is te veel gevegd; dit blijft bij gelukwensen. Begravenissen woont hij vanzelfsprekend geheel bij.

Moeilijk blijft de tegenstand, de spot, de bedekte hoon over de preekmeester. De grappen die de beschaafde mens maakt over de meester, mikpunt van de mens, die zichzelf meer acht dan de kale schoolmeester, die met Heilenaars omgaat.

Ook dit onthoudt God, er zal eens verantwoording gevraagd worden aan spotter die kinderen van God hebben durven honen en bespotten. Ze weten

immers wel, wat ze doen.

De meester gaat rustig zijn gang; het deert hem weinig wat men van hem zegt.

Het is een koude, donkere avond als er gebeld wordt. Voor de deur staat Mooie Nel, maar er is nu niets moois aan haar te vinden. Ze heeft een gelapte rok aan en een jumper, die alle kleuren van de regenboog heeft; om haar hoofd heeft ze een gerafelde doek gewonden en alles in haar gezicht verraad en geweldige agitatie.

"Meester, nou is me man derin gevloge, nou is Malle Eipie erbij en of u effe ken komme."

"Wat is er aan de hand?"

Ze staat al bij het hekje. "Kom asjeblijft meester, u weet wel: Malle Eipie is me man en nou gaatie achter de tralies en dan heb ik geen inkomme meer."

De meester heeft zijn hoed al van de kapstok genomen; even later loopt hij met een zenuwachtige Nel over het modderige pad naar de keet van Eipie, waar een petroleumlamp een vet-tige walm verspreidt. Voorbij de keet staat een arrestantenwagen, maar niemand heeft belangstelling: ieder blijft staan of is binnengebleven in eigen keet.

## Watersnoodramp

Vervolg van pag. 10

kennen tussen hun rechterhand en hun linkerhand, benevens veel vee".

Is het een wonder, dat mensen zeggen, dat ze deze God niet verklezen te dienen?

### Dinsdag evacuatie

Dinsdag was de lucht vol van vliegtuigen en hellicopters, de werkpaarden van het luchtruim. Op deze dag begon de evacuatie van zieken en ouden, van vrouwen en kinderen. Af en aan kwamen de vissers van Ierseke over het

gevaarlijke water, dat onder zich zoveel verraderlijke obstakels verborg. Woensdagmorgen werden de laatste groepen opgehaald.

We voeren het dijkgat uit, dat meer op een zeegat leek. Zover we zien konden, was water, en vreemd en onwezenlijk stonden bomen en ruïnes van boerenhoeven in 't water. We kwamen aan in Ierseke en van daar uit werden de mensen verdeeld over de verschillende plaatsen.

Toen ben ik m'n eigen weg gegaan en heb afscheid ge-

nomen van de familie, die hun gastvrijheid zo moeilijk konden betonen, maar bij wie ik geen grotere gastvrijheid heb kunnen genieten.

Geen van de mensen, bij wie ik te gast geweest ben, tijdens mijn tournee door Nederland, zijn me zo na geworden als Leen en Annie, Rita en Piet. Via een veerdienst kwam ik tot vlak onder Bergen op Zoom. Ik moest nog een half uur over slib lopen — de haven was n.l. dicht geslibd — om nog de trein naar Amsterdam te kunnen nemen.

Besmeurd door 't slib, op klompen, en dood op, kwam ik thuis.

De kandidaat had niet 't Woord gebracht. Een Ander heeft het voor hem gedaan.

Later hoorde ik, dat Nieuwerkerk het zwaarst van alle dorpen op Schouwen-Duiveland getroffen was. In een gedenkboek over de ramp van Schouwen-Duiveland, dat ik van mijn gastheer kreeg, stond onder Nieuwerkerk — "door het dal der schaduwen des doods". Nieuwerkerk was het Duinkerken van Duive-

land.

Vijf jaar later werd de nieuwe Geref. kerk in Nieuwerkerk in gebruik genomen. Als je de kerk binnenkomt, valt je oog op een gedenkbeeld, waar op geschreven staat: "alleen neem er u voor in acht en hoed er u terdege voor dat gij de dingen die gij met eigen ogen gezien hebt niet vergeet". Deut. 4:9a

"Ter nagedachtenis aan de 55 leden onzer gemeente die bij de watersnood 1-2-1953 zijn omgekomen".



# Classified Advertising

## CLASSIFIED RATES

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Marriages & Engagements.....8.00  
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## Calvinist Contact

99 NIAGARA STREET  
ST. CATHARINES, ONT. L2R 4L3

## Notes of Thanks

**ANTONIDES:** Mede namens onze kinderen betuigen wij hierbij onze innige dank aan allen die ons hun vriendschap en hartelijkheid hebben bewezen met het gedenken van onze 50 jarige huwelijksjubileum. "Geloofd zij God met diepst ontzag."  
John en Ann Antonides.

**KOOISTRA:** To all those who sent us their congratulations on the occasion of our anniversaries and made these days unforgettable for us: we say wholeheartedly, thank you.  
Remkes and Janette Kooistra.

## Births

**DEMOOR:** With thankfulness to God, the Creator of all things, we announce the birth of our twin daughters, **SABRINA JOY** and **PATRICIA LUCILLE**, born on January 7, 1979. Sisters to Brenda, Ricky and Jenny.  
Trudy and Dick De Moor, 960 Glen St., Unit 50, Oshawa, Ont. L1J 6E8.

**VAN BERKEL:** Sam and Laurie (nee Vander Kruk) are thankful to God, the Creator of life, for the birth of their third healthy son, **NICHOLAS JON**, on January 2, 1979. His brothers Christopher and Jeremy say "Welcome" to Oma Vander Kruk's 41st grandchild and Grandma and Grandpa Van Berkel's 6th grandchild. "Know that the Lord is God! It is He that made us and we are His." Psalm 100:3a. R.R. #1, Troy, Ont. L0R 2B0.

**VELDSTRA:** Richard and Jetty have received another gift from the Lord. We welcome with joy and thankfulness the safe arrival of our third child, a daughter, **JULIE ANNETTE**, born on January 10, 1979. A sister for Michelle and David. A new grandchild for Mrs. Jill Vander Heide, of London, Ont. and Mr. and Mrs. S. Veldstra, Fonthill, Ont.; another great-grandchild for Mr. S. Veldstra, Hamilton, Ont., and Mrs. S. Visser, Holland. 33 Ramsey St., St. Catharines, Ont. L2N 2K3.

**VELDMAN:** Jake and Clara (nee Fluit) are thankful to God for the safe arrival of their first child, a son, **JEREMY JOHN**, born on Friday, December 29, 1978. Proud grandparents are Mr. & Mrs. J. Veldman of Wellandport and Mr. & Mrs. K. Fluit of Wellandport.

**ZIMMER:** With praise and thanks to God, the Giver of life, we announce the birth of our son, **PETER CHARLES**, a beautiful Christmas gift, born December 25, 1978. A brother for Erin Leah. Fifth grandchild for Mr. & Mrs. Peter Hogeterp, Hagersville, Ont. Second grandchild for Dr. & Mrs. Charles Zimmer III, Ft. Mitchell, Ky. David & Rose Zimmer, Rt. 1, Box 63A, White Villa C.C., Morning View, Ky. 41063.

Calvinist Contact  
Classified Section:  
The community bulletin  
board of family news.

## Anniversaries

1939 3 February 1979  
Praise the Lord for His goodness and blessings that we may D.V. with our parents and grandparents,

**HENDRIK ANTONIDES**  
and  
**HILLECHIEN ANTONIDES**  
(nee Kanning)

celebrate the happy occasion of their 40th Wedding Anniversary. Their wedding text was: "In all your ways acknowledge Him." Prov. 3:6a. May the Lord continue to bless you Mom and Dad.  
Stan & Emmy Antonides; Caroline, Linda, Harold and Renee.  
Peter & Susan Nauta; Brenda, Hank, Darlene, and Darren  
Jim & Alice Antonides; Daniel, Anita, Julia and Elizabeth  
Open house will be held Saturday, February 3rd, 1979 from 2:30 till 4:30 p.m. in the Trinity Christian Reformed Church, 99 Scott Street, St. Catharines, Ontario. Best wishes only please. Home address: 404 Geneva Street, St. Catharines, Ontario L2N 2G8.

1944 January 15 1979  
Lagemierden Chatham  
God! Perfect is His Way  
Psalm 18:30

With great joy and thankfulness to God, we celebrated with our dear parents and grandparents their 35th Wedding Anniversary.

**HARRY and GRACE AUGUSTYN**  
(nee Barendregt)

We pray that our Heavenly Father will continue to bless them and grant them many more years together. Happy Anniversary Mom and Dad, with love  
Dick Augustyn; Kevin, Randy Bert & Mary Veenstra; Robert. Margaret-Ann, Jeffrey, Lou-Ann, and Karen  
Gerrit & Liz Dewerd; Ronnie, Rene, & Jennifer  
Maria Augustyn  
Home address: 31 Eaton Court, St. Clair Estates, Chatham, Ont.

Oosterbeek Winnipeg  
1939 1979  
Wedding text: "And above all these things put on charity, which is the bond of perfectedness." Colossians 3:14.

With thankfulness to God, we hope to celebrate with our parents,

**ALBERT and TRYNTJE BEENS**  
(nee De Hoog)

their 40th Wedding Anniversary on January 28, 1979. It is our hope and prayer that God will continue to bless and keep them in the years ahead.

Dick & Minnie Slikker; Cecil & Jane Dube, Marilyn, Debbie, Dirk, Mark, Kathy — Winnipeg  
John & Arlene Van de Hoef; Alex, Sherri, Diana, Jennifer — Winnipeg  
Winter address: 525 W. El Norte Pkwy, Space 79, Escondido, California 92026.

Aalten February 3 Ingersoll  
1954 1979  
With praise and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

**HENK and HERMINA**  
**DUNNEWOLD** (nee Jansen)

Exodus 33:15 "If Thy presence will not go with us do not carry us up from here."  
Their children,  
Bill  
Alyce  
Robert  
Joanne  
Open house on February 3, 1979 from 3-5 p.m. in the hall of the Chr. Ref. Church, King Street W., Ingersoll. Best wishes only. Home address: R.R.#2, Ingersoll, Ont. N5C 3J5.

## Anniversaries

The Lord willing, we hope to celebrate with our parents and grandparents,

**AREND and HELEN LOOTSMA**  
(nee Elgersma)

the occasion of their thirty-fifth wedding anniversary. We thank Him that he has shown them His love and has enriched them for each other and for us. In their honour we extend a warm invitation to friends and relatives to attend an Open House from 2 to 4 p.m. and 7 to 9 p.m. on Saturday, January 27th, 1979 at 52 Fireside Drive, Freelon. Best wishes only, please.  
Anne & John Roukema  
Peter & Sharon Lootsma  
Andy & Debbie Lootsma  
Bill & Faye Lootsma  
Helen Lootsma & Jim Churchill

1934 1979  
Zevenhuizen Abbotsford  
With thankfulness to God and great joy in our hearts, we hope to celebrate with our parents,

**JAKE SCHARFT**  
and  
**GRACE SCHARFT** (Alkema)

their 45th Wedding Anniversary on Jan. 9, 1979. We pray that the Lord may continue to guide and bless them in the years to come. Their grateful children,  
Harry & Beryl Scharft — Vancouver  
Hank & Janny Van Eyk — Fort Langley  
Bob & Gerda Scharft — Burnaby  
Bill & Anne Venema — Abbotsford  
Hank & Alice Roos — Abbotsford  
Jake & Tammy Scharft — Surrey  
Ralph & Margaret De Bruyn — Burnaby  
Charlie & Anita Nagtegaal — Langley  
and grandchildren.

1949 February 2 1979  
Leeuwarden Wainfleet  
It is with great joy that we hope to celebrate with our parents and grandparents,

**JOHN and JANE VANDERVEEN**  
(nee Mook)

the occasion of their 30th Wedding Anniversary. May the Lord bless them in the years to come. Their thankful children and grandchildren,

Gerda & Allan Earl; Jeffrey, Keithy, Laurie, Steven — Wainfleet  
Hank & Betty Vander Veen; John Henry — Wainfleet  
Ann & Domenic Grande; Pamela — St. Catharines  
John & Marianne VanderVeen; Port Colborne  
Jake — at home  
Nancy & Arnold Dykstra (engaged) — at home  
Beverly — at home  
Angela — at home  
Martin — at home

1934 1979  
Ruinerwold, Dr. Drayton, Ont.  
"O give thanks unto the Lord for He is good."  
On January 20, 1979, we hope to celebrate with our parents and grandparents,

**ALBERT and JANTINA VANDYKE**  
(nee Mulder)

their 45th Wedding Anniversary.  
John Van Dyke — Drayton  
Ralph & Alice Van Dyke; Sandra, Pauline, Michael, Gloria — Kitchener  
Tim Van Dyke — Drayton  
Pete & Faye Van Dyke; Kevin, Bradley, Kelly — Elmira  
Ena & Jake Drost; Brian, Ron, Allan, Lawrence — Drayton  
Jenny & Herman Yzerman; Greg, Kim, Leanne — Cambridge  
Freda Van Dyke — Kitchener  
Home address: Box 201, Drayton, Ont.

## Anniversaries

1954 19 January 1979  
's Gravenzande Peterborough  
"Give thanks to the Lord, for He is good. For His lovingkindness is everlasting." Psalm 136:1  
With praise and thanksgiving to the Lord, we congratulate our parents,

**JOHN & RIE VELLEKOOP** (Torn)

on the occasion of their 25th Wedding Anniversary.  
Jean — Toronto  
Fred & Carol — Trenton  
Martin — at home  
John — at home  
Home address: R.R. #5, Peterborough, Ontario K9J 6X6.

## Obituaries

On Sunday, December 31, 1978 after a short illness the Lord took unto Himself our beloved husband, father and grandfather:

**GERK OEGEMA**

at the age of 69 years.  
Clara Oegema-Boonstra — Burlington, Ont.  
Annie & Thys Vander Gaast; Clara, Christina, Jay, Trevor — Vauxhall, Alta.  
Robert & Diene Oegema; Dodie, Claudette, Tanya — Oshawa Ont.

"Surely, goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." Psalm 23:6  
Maranatha Home: 3260 New St., Apt. 113, Burlington, Ont.

Zondag, 31 december, 1978, nam de Here tot zich ons aller vriend,

**GEORGE OEGEMA**

69 jaar oud. Zijn leven was God te dienen boven alles en zijn naaste als hem zelf.  
Vrienden, Maranatha Home, 3260 New St., Burlington, Ont.

Wederom werden wij bepaald bij de roepstem, dat we hier geen blijvende stad hebben, toen ook de zeer sterke, 99 jarige

**JAN OTTEN**

inging in de rust des Heren. Vele jaren liefderijk verzorgd door zijn kinderen Henry en Klaasje Zantingh. Wij danken God met hen dat zij hem, met zijn zwakke hand naar boven wijzende, stamelende hoorden belijden: "Jezus Uw verzoenend sterven blijft het rustpunt van mijn hart."  
Uw meelevende 60+ Club

Na een langdurige ziekte heeft de Heer tot zich genomen onze innig geliefde man, vader, groot- en overgrootvader,

**WILLEM SCHURING**

14 december, 1978 in de ouderdom van 91 jaar. Beilen, Brunstringerstraat 14  
J. Schuring-van Putten — Beilen  
J. Oosterveen-Schuring & J. Oosterveen — Beilen  
E. Uittenbogaard-Schuring & K. Uittenbogaard — Spier  
R. Piel-Schuring & E. Piel — Canada  
R. Labree-Schuring & V. Labree — Beilen  
klein- en achterkleinkinderen.  
Jezus ik wil U nedrig volgen waar Uw hand mij henen leidt.

Langs deze weg betuigen wij onze oprechte deelneming met het zo onverwachte overlijden van een van onze leden,

**MRS. H. RHEBERGEN**

Onze gedachten gaan uit naar haar man en kinderen. Dat God ook in deze kracht en troost wil schenken in dit zo zware verlies.  
"De jeugd van vroeger",  
Trenton, Ont.

## Obituaries

Geheel onverwachts nam de Here op in zijn heerlijkheid

**MRS. HENDRIKA RHEBERGEN**

Voor vele jaren ons getrouw medelid, die we zeer missen. Moge de Here Mr. Rhebergen en de familie troosten en sterken in de wetenschap dat ze juicht voor de troon van God.

De Vrouwenvereniging "Dorca",  
Trenton, Ont.

In zijn Heer en Heiland ontslapen onze broeder en voorzitter van de Mannenvereniging,

**PIETER VEDDER**

in zijn 71ste jaar. Hij zal bij ons allen gemist worden. De Here sterke de achtergeblevenen. De Dutch Mannen- en Vrouwenverenigingen van de Christian Reformed Church in Welland Junction.

The consistory and congregation of the First Christian Reformed Church of Lacombe, Alberta express their christian sympathy to the Niel Rietema family, the John Van Haren family, the Sid Westergreen family and the John Vander Wekken family in the sudden tragic death of their children,

**RONALD RIETEMA**, age 17

**GEORGE VAN HAREN**, age 17  
**NANCY WESTERGREEN**, age 18  
**EDITH VANDER WEKKEN**, age 18

May the assurances of God's promises comfort and strengthen them in their time of sorrow. We as consistory and congregation on behalf of these families deeply appreciate the thoughtfulness and prayers from our christian community and supporting churches. The closeness of the working of the Holy Spirit can be felt at a time of bereavement that our families and congregations went through.  
Peter C. Vander Leek Jr., Clerk

On January 5, 1979, as the result of a tragic auto accident, our Heavenly Father took to Himself,

**RONALD ULRICH RIETEMA**

at the age of 17 years. For him, too, "...to live is Christ, and to die is gain." (Phil. 1:21). Beloved son of Neil and Willemine Rietema, Bentley, Alta.

Beloved brother of:  
Ben Rietema — Bentley  
Sy & Grace Bennink — Rimbey, Alta.

Winnifred Rietema — Bentley  
Debbie Rietema — Bentley  
Linda Rietema — Bentley  
Grandson of Mrs. B. Rietema, Ulrum, the Netherlands.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away ... And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:1-4).

On January 5, 1979, our Lord called to himself, through a vehicle accident, our beloved son, grandson, and brother,

**GEORGE DONALD VAN HAREN**

at the age of seventeen. He leaves to mourn his loving parents, John & Margaret Van Haren, of Lacombe

Mrs. A. Vander Heide — Lacombe  
Tony & Agnes Meyer — Red Deer  
Erwin  
Winnie

Grace, his twin sister  
Hilda  
all of R.R. #3, Lacombe, Alta. A verse we'd like remembered on his behalf which he found meaningful through SWIM last summer is James 1:2,3. "Count it all joy my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness."



Classified Advertising

Obituaries

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

On January 5, 1979, our Lord took home, by way of a traffic accident, three of our members,

RON RIETEMA  
GEORGE VAN HAREN  
NANCY WESTERGREEN  
Also involved was our friend,  
EDITH VAN DER WEKKEN  
of the Bethel CRC of Lacombe.

We joy in knowing that all four are now in heaven where they will be eternally happy. We will remember how they brought happiness to everyone they met while still here with us. A combined funeral service was held on Jan. 10, 1979.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Revelation 21:4

Young Peoples Society  
First Christian Reformed Church  
Lacombe, Alberta

Personal

Christian gentleman, in Ontario, middle thirties would like to correspond with a sincere Christian lady, 26 years of age or older. Would appreciate photograph. Please write to box #4358, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Als u het Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan a.u.b. het Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.

BOLLEURS, Henri Carel, geboren 15 november 1913 te Den Haag, naar Canada vertrokken op 30 juli 1959.  
VAN DIJK, Cornelis, geboren 7 maart 1914 te Kampen, naar Canada vertrokken op 2 maart 1954.  
VAN DER LEIJ, Adrianus, geboren 26 december 1913 te Zaltbommel naar Canada vertrokken op 5 mei 1954.

NIEUWENHUYZEN, Cornelis, geboren 24 januari 1914 te Rotterdam naar Canada vertrokken op 22 september 1953.

OOR, Anthonius Christoffel Johannes, geboren op 27 juni 1938 naar Canada vertrokken op 14 november 1977.

OORSCHOT, Jan Frederik, geboren 2 april 1942 te Magelang, laatst bekende adres 1249 Bishopstreet 3, Montreal, P.Q.

STRIKWERDA-DE JONG, Lijbert, geboren 8 november 1944, laatst bekende adres 11141-130 Street, Edmonton

FOOLEN, Judocus, geboren 17 december 1913 te Helmond, naar Canada vertrokken op 6 mei 1952.

Man, late forties, divorced, with interests in literature, poetry, novel etc. would like to correspond with a lady with interests in and knowledge of same. Please write to Box #4359, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian Reformed widow, mid-thirties, would like to correspond and meet sincere Christian gentleman. Please write to Box #4360, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Advertize in C.C.

Teachers Wanted

Dundas: Calvin Christian School of Dundas requires a special education remedial teacher beginning in Sept. 1979. Please send inquiries and/or applications to: Mr. Gary Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2 or phone 416-627-1411 (school) or 416-689-6259 (home)

Guelph: The John Calvin Christian School of Guelph requires a part-time teacher commencing January 1979. Phone Jake Vriend, 824-8860 or write, 290 Water Street, Guelph, Ont.

Teachers Wanted

Lacombe: Lacombe Christian School requires an afternoon teacher for a grade four class from February until June. Enrolment: 22 students. If interested please contact: Principal, Lacombe Chr. School, Tel: 403-782-6531 or write: Box 1749, Lacombe, Alta. T0C 1S0.

Stratford: Stratford Christian School needs a teaching principal starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resume to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

Teachers Wanted

Want to help establish a new school in the beautiful Kawartha Lakes region? The PETERBOROUGH CHRISTIAN SCHOOL SOCIETY is offering a position for a

Teaching Principal

in its new interdenominational Christian School to be opened in September 1979, D.V. Please forward your inquiries and resume to Mrs. Jane Breukelaar, Box 19, R.R. #2, Ennismore, Ont., K0L 1T0 or phone 1-705-292-9967.

SARNIA CHRISTIAN SCHOOL



REQUIRES A  
PRINCIPAL

starting with school year 1979-1980. Interested applicants send your inquiries and resume to: Mrs. H. Vander Meulen, Education Committee Secretary, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

Victoria Christian Schools

Pacific Christian Secondary School, grades 8-11, requires the services of an experienced secondary teacher. Preference given to teachers with a minimum of 5 years experience and Social Studies as a subject. The major requirement however, is flexibility and a willingness to teach in a number of areas and to become actively involved in a young developing school.

Contact the principal,  
2530 Lionel St.,  
Victoria, B.C.  
V8R 2X8  
or phone 604-592-4112

\*\*\*\*\*

Plans for expansion at Saanich Christian School, grades 1-7, have made possible several tentative positions to be confirmed in the near future. Applications are invited for 1 kindergarten, 1 grade 2 and 1 grade 4 position. Experience and/or training in primary education preferred. Application forms obtainable from:

Mr. Wm. A. Van Dyke  
3150 Balfour Ave.  
Victoria, B.C.  
V9A 1S1

or phone 604-479-1555 during school hours.

Real Estate

ONTARIO RESORT TOWN BAKERY — Fully equipped bakery on Main Street in Southern Ontario Town, good year round business. Present owner will train new person if required. Close to Churches and Christian Schools. Full price \$30,000.00 for further details call or write, Simon Erkens at WM. E. HAJDU REAL ESTATE LTD., at 4 Stover St. N., Norwich, Ontario N0J 1P0 or call 1-519-863-3539 or evenings at 1-519-863-2942.

MOVING TO ST. CATHARINES? Within the vicinity of Christian Reformed Church and Christian Schools are several homes for sale from \$38,000 and up. For more information call:

HANK HASSEBROEK  
935-7338  
Dave Davies Real Estate  
St. Catharines, Ont.

Farms for sale  
10,000 cage layers basic quota. Automatic feed. Barn for pullets. 7 acres fruit land. 4 bedroom home.

15,000 broilers basic quota. Automatic feeders. Natural gas brooders. 3.5 acres land. Very good 3 bedroom home on main highway in Niagara Peninsula. For further details call:

Keith Miller, representing  
ROOKE REAL ESTATE LTD.  
REALTOR  
220 Broad St. E., Dunnville, Ont.  
Phone 416-774-7624 or  
774-4077 [evenings]

Real Estate

Dairy and beef. New dairy barn. Beef barn. Power manger. Imp. shed. 3 silos. Two storey brick home. 150 acres productive land. Asking \$235,000.00. large F.C.C. mortgage. Cows and large milk quota available. Contact Albert Carson, Listowel office, 519-291-1395.

Drayton dairy farm. Selling as going concern. 70 cows and 30 young cattle. 800,000 lbs. of No. 1 & No. 2 milk quota. 6 unit pipeline, cooler & 2 large silos with unloaders. Good line of machinery mostly new, including 3 tractors. Barn has been enlarged and modernized. 150 acres of good land mostly tile-drained. 5 bedroom home in excellent modern condition. Located 2 miles from town on paved road. Call Joe Mayne or Gerry Wierts, 519-638-3395. Drayton.

Listowel area. 100 acres. Beautifully remodelled 4 bedroom home. Barn suitable for beef or hogs. Heated building suitable for light metal or wood manufacturing. Could easily be converted to sow farrowing building. New hydro service throughout. Close to Christian Reformed Church and school. Asking \$130,000. Contact Albert Carson, Listowel 519-291-1395.

DON HOLST REAL ESTATE LTD.  
REALTOR  
Box 219, Wellington St.  
Drayton, Ont. N0G 1P0



Calvin Christian School

Winnipeg, Manitoba

needs a

Teaching Principal

starting with the school year 1979-1980. Possible openings in lower grade levels and junior high departmentalized areas. If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F, Winnipeg, Man. R2L 2A5. Telephone: (204) 667-5851.

Terrace is a beautiful recreation area.

Centennial Christian School  
Terrace, B.C.

has an immediate position for a combined grade 1 and 2 teacher and an opening in early spring 1979 for a teacher in a combined grade 3 and 4 and part of 5.

Please send resume with application to:  
Miss Laura Weesles, principal  
Box 317  
Terrace, B.C. V8G 4B1  
Telephone: 604-635-6173 (school)

Edmonton Christian Schools

Our schools are now inviting inquiries and applications for the next school year. We are anticipating some openings in elementary, junior- and senior high classroom positions. These include openings in kindergarten, remediation, Secondary English and Social Studies. Applications are also sought for a K-9 principalship.

Our school system consists of 4 schools with a combined enrollment of 1100 students. Yet each school is attempting to develop a unique Christian community within. We have been blessed with a fine staff dedicated to working out the distinctiveness of Lordship education. The board has been able to provide fine facilities, positive working conditions and an attractive salary schedule. Educators interested in joining such a team and community effort, are invited to contact us.

Lee Hollaar, principal  
13470 Fort Rd.  
Edmonton, Alta. T5A 1C5  
Telephone: 403-475-2818 (school)

Edmonton Christian Schools  
Principalship

Applications are being solicited for a principalship in one of our 3 elementary-junior Highschools (K-9). The enrollment in this school is near 320 students with 17 full and part-time staff members. This position is also part of a team administration of our entire school system, exercising a vibrant commitment to distinctively Christian education. An attractive salary is offered along with a challenging position in a positive school and home community. Interested applicants contact:

Lee Hollaar, principal  
13470 Fort Rd.  
Edmonton, Alta. T5A 1C5  
Telephone: 403-475-2818 (school)

Fraser Valley Christian  
High School

requires immediately a teacher for grade 8.

Bible/English/Social Studies

Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.



# Classified Advertising

## Real Estate

126 acres dairy farm, complete with cows and machinery. Approx. 1200 pounds #1 quota and 280,000 pounds of M.S.Q. 3 silos; new barn, ties up 70 head. 1 1/2 storey good home.

...

10 acres, 1 floor brick bungalow, 4 bedrooms, large living room, formal dining room, furnished rec room, central air conditioning, 36 x 100 new big barn; 26 x 48 sow barn.

...

50 acre farm. Frontage on 2 roads, 1 floor bungalow. Large barn, silo and drive sheds.

...

150 acre farm. Consists of 120 acres first class farmland. 30 acres of pasture and bush on river. Good 1 1/2 storey, 3 bedroom home. 1 large barn with 38 stalls and 1 barn with box stalls.

Call Peter Van Marum  
CANADA PERMANENT TRUST  
1012 Upper James  
Hamilton, Ont.  
Tel. 388-4690, res. 957-2096

## Farms Wanted

### BROILER/LAYER FARMS

Have serious buyers for large and small operations, anywhere in Ontario. Please call:

George Lammers,  
VOORTMAN REAL ESTATE  
Office: 416-383-2153 (daytime)  
Res: 416-525-5329 (before 8 p.m.  
or after 10 p.m.)  
1059 Upper James  
Hamilton, Ont. L9C 3A6

**BROILER OPERATION:** 30-40 thousand chicks. Good house. No more than 15 miles away from Christian Reformed Church. (excluding the Niagara Peninsula).  
Call Mr. B. Slump  
416-335-1935  
after 6 p.m.

## Accommodation

Young Christian working man, looking for Room and Board in Brantford. Phone 467-5225.

Wanted to rent a vacant house for a young people's weekend retreat for the first or second weekend in March (20 to 25 young people). Preferably 50 miles radius of Smithville. Please phone 386-6930 after 6 p.m. or write: Grace Pot, R.R. #2, St. Anns, Ont. L0R 1Y0.

## Help Wanted

## DUCA Community Credit Union Ltd.

requires an

### assistant general manager

The Credit Union:

-is 11th largest in Ontario, with approximately 16,000 members and 560,000,000 assets.

The Applicant:

-must have several years management experience in a financial institution.  
-must be able to work effectively with the general manager and the staff.  
-knowledge of the Dutch language a definite asset.

Send resumes to:

DUCA Community Credit Union Ltd.,  
P.O. Box 1100  
Willowdale, Ont.  
M2N 5T5  
Attention: Mr. C. Bijl, General Manager

## Help Wanted

### Holland Christian Homes, Inc.

requires a

### Registered nurse/administrator

for "TRINITY TOWER", the first phase in its senior citizens complex in Brampton, Ont., to develop, administer, and co-ordinate the spiritual care, health and recreational services.

Applicants should be a committed Christian, who has the love for elderly people at heart; a certificate of registration as a registered nurse; a minimum of two years' experience in geriatrics or related fields; interest and ability to effectively deal with the specific nursing/social needs of the elderly; leadership ability to direct and co-ordinate required services; able to converse in the Dutch language.

Send resume, including salary required to: Chairman, Care Committee, Holland Christian Homes Inc., Fred Vander Velde, 2389 St. Frances Drive, Burlington, Ont. L7P 1V3.

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

### Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 63 member schools in Ontario. The OACS is District X of the Christian Schools International (formerly NUCS). The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,  
OACS Search Committee  
547 West Fifth Street  
Hamilton, Ontario  
L9C 3P7  
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The search committee will consider applications from persons who are interested in applying full-time for the position or less than full-time. The position is presently under an interim arrangement. The successful applicant should be available by early July, 1979 or prior if possible.

The association for substitute family living invites applications for the position of

### house co-ordinator(s)

for the Homestead in Hamilton, a group home for post-psychiatric young adults, with possible accommodations for seven residents. This is a challenging and rewarding position for a couple who would like to assist the residents in their efforts toward rehabilitation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated. Please direct inquiries and resumes to:

Mr. John Prinzen  
2015 Headon Rd.  
R.R. #2, Burlington, Ont. L7R 3X5  
phone home: 335-2904  
or bus. 528-1441

## Help Wanted

Experienced single man for dairy farm with pipeline milking. Call 519-467-5473.

## Help Wanted

Wanted reliable single person on large modern dairy farm by April, must be experienced milker. Room and board included. Letters to: J. Folkertsma, Shubenacadie, Box 93, Hants Co., Nova Scotia, B0N 2H0.

### Knight Publishing Ltd.

publishers of Calvinist Contact is in need of a full-time

### typist

Speed and accuracy are essential, knowledge of Dutch is an asset. An opening is available on March 1. Apply in writing to Knight Publishing Ltd., 99 Niagara St., St. Catharines, Ont. L2R 4L3.

### BETHESDA, THE CHRISTIAN ASSOCIATION FOR THE RETARDED

is presently expanding its programme, and is now in need of a

### Director

of Community Services. This position involves working directly with the families of the Retarded within the Church community. Specific tasks would be: Family Support Programming, Volunteer Services Programming, Public Relations. Required for this position is an individual with strong Christian convictions of Reformed background. This person should be sensitive to the needs of the families of the retarded, and should have good listening and communication skills. Experience working in the field of mental health is required. A degree or diploma in one of the helping professions is desirable. Salary — negotiable. Please submit resume by January 30, 1979 to:

Bethesda Christian Association for the Retarded  
c/o Mrs. Valerie VanderVelden  
Secretary of the Board  
20263-46A-Ave. Langley, B.C., V3A 5K5

## Employ Wanted

**Reliable Farm Help.** Young man with farming experience, presently employed as a maintenance man. Mechanically inclined. Will be getting married at the end of March, would like to start at the beginning of April. Earlier arrangements can be made. Please contact: Henry deLege at (416) 459-2009, R.R. #1, Cheltenham, Ont. L0P 1C0.

Christian girl, 19 years old, would like full-time employment. Will consider all reasonable offers from farm labour to nursing care. Willing to learn new trades. Reply to Mary Reitsma, R.R. #2, Ingersoll, Ont. N5C 3J5.

## For Sale

**HOUSE FOR SALE:** 954 Bates S.E., Grand Rapids, Mich., 2 apts., can be used as single dwelling. \$6,000 U.S. Cash, will consider any offer. Excellent for Calvin College or seminary students. Write: R. Frans, 85 Schofield Ave., Brockville, Ont., Canada or call collect 1-616-342-5816.

## Business

### INSULATION

For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

Gordon's Building Systems  
[Drayton] Ltd.

Phone: 519-638-2090, Drayton, Ont.  
Our rates are reasonable....  
Our estimates are free....

## Cottages

### Sandy Bay Camp

Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.

Don and Irene Crann  
[new owners]

editor: Pete Layer

## LET'S PLAY CHESS

### THE NOVEMBER LADDER

Contestants	Problems: #763	#764	SubTotal	Prev.Total	Total
	Points:				
F. Vander Woude	3	2	5	77	79
A.J. Klein	3	2	5	67	72
K. Arsinga (III)	3	2	5	47	52
H. Brouwer (I)	3	2	5	12	17

### Comments:

I congratulate everyone who is on the ladder this month for still sending solutions even though there were only two problems to solve and the deadline was in the busiest time of the year for some of you. Hopefully, the next ladder will be twice the size! Every solution which was set in was correct, so I have no "tries" to report. Here are the solutions:

### SOLUTIONS TO THE NOVEMBER PROBLEMS

#763 (Speckmann) The White Knight mates on three different squares.

Key: 1. R-R4 threat; 2. N-N4 and 3. NxP mate. 2. —, KxN; 3. N-B6 mate

Variation: 1. —, N-N3 or B2; 2. N-N4, N-Q4; 3. N-K5 mate

#764 (Zajic) Key: 1. N-R5 threat; 2. R-K8 mate

### DUTCH SOLUTIONS

#763: 1. Th4 dr. 2. Pg4 en 3. Pe3; mat. 2 —, Kd4; 3. Pf6 mat. 1. —, Pb6; 2. Pg4, Pd5; 3. Pe5 mat

#764: 1. Ph5 dr. 2. Te8 mat.



EVENTS

Education groups come together for discussion

by John W. Bakker

Mr. Bakker is president of District 10 [OACS] and secretary of Christian Schools International as well as a member of the Canadian Curriculum Council.

The Canadian Curriculum Council of Christian Schools International met recently for a two-day work-session. The Christian school in Burlington, Ont. very appropriately formed the stage for this endeavour in "christian education".

Open discussions were held with representatives of OCSAA, OCTA, CDC, CCEF, with OACS Interim Executive Director, with CSI district consultants. Much positive

advice and input was received; all united in the desire to serve the christian school community.

The discussions of the Council were directed along the development of the four areas: long range planning, project development, coordination, diffusion. Considerable time was spent on long range planning. Three points drew attention: the confessional level, world-and-life view, curriculum framework. Article 2 of the CSI bylaws gives a clear confessional frame. Contemporary expression of a Reformed Christian world-and-life view is an ongoing process. Methodology and emphasis may differ in curriculum development and the Council decided proposals

must include a statement of "basic framework".

The first field of activity was chosen to be the whole K-12 social studies, history and geography curriculum. Specific Canadian elements are involved in these subjects.

CSI projects already in development, Man in Society and Canadian Social Studies series were endorsed for further finalizing.

Coordination and Diffusion did not receive much time. The survey of "needs" will be conducted by the district committees of education. The projects to be classified as: general (international), Canada-wide, provincial, local. Diffusion channels need more study and possibly more detailed attention.

Calvin Studies Society formed at Second Colloquium

GRAND RAPIDS — What is the status of Calvin studies today? Are they taken more seriously now than in the past? From the Calvin literature we learn that ever since John Calvin's writings were published, friend and foe alike have analyzed, praised and criticized the thoughts of Calvin through the centuries.

Conferences specifically dealing with Calvin and Calvinism have also been held. At a recent conference, the Second Colloquium on Calvin and Calvin Studies, a "Calvin Studies Society" was formed. The Society chose as its officers, Dr. Ford Lewis Battles of Calvin Theological Seminary, president; Dr. John H. Leith of Union Theological Seminary in Virginia, vice-president; Peter De Klerk of Calvin Theological Seminary, secretary/treasurer; and three members-at-large, Dr. I. John Hesselink of Western Theological Seminary, Dr. Jill Raitt of Duke University and Dr. Joseph N. Tylenda of "Theological Studies".

Leading Calvin scholars from North America and from

as far away as Japan, The Netherlands and Scotland attended the Second Colloquium on Calvin and Calvin Studies held at Calvin Theological Seminary, Grand Rapids, Mich. on November 16 and 17. The theme of this well-attended colloquium centered around "Calvin and the Reformed View of the Christian Life in a European Perspective."

Aspects of the Christian life were developed in papers on "Perseverance in Augustine and Calvin" by Walter F. Bense; "Bucer's idea of the Relation Between Philosophy and Theology and Its Relevance for His Spirituality" by

Willem van't Spijker (paper read by James M. Kittelson); "The Ethics of John Calvin" by Sumner B. Twiss Jr.; "Calvin's Understanding of the Christian Life According to His Commentary on the Psalms" by John R. Walchenbach; "Beza, Guide for the Faithful Life" by Jill Raitt; and "The Substance of Calvin's Eucharistic Piety" by E. David Willis.

A third Calvin colloquium is being planned for 1980.

Invest your money wisely in churches and schools. The Extension Fund currently has applications for over \$200,000. HELP MEET THIS NEED. The Fund pays 9% interest, compounded semi-annually, with money returned on 30 days notice as needed. Write: Ontario CRC Extension Fund, Inc., 56 Harriet St., Toronto, M4L 2E9. Telephone: (416) 461-1207. A non-profit organization established and controlled by Classis Toronto of the CRC since 1979.

**SUPPORT OUR COMMUNITY PROJECT**

Christian Care for the Elderly.

**Holland Christian Homes Inc.** Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

**Christian Immigration Society**

"CARRY EACH OTHER'S BURDEN" was the motivating force that started our Society more than 30 years ago. Through the years the society was instrumental in keeping the cost of funerals down, and through group insurance plans, ease the cost of medical insurance.

At present we have over 1200 participants in the burial fund and 275 participants in the Alberta Blue Cross Plan.

Membership fee is \$6.00 per year.

Persons of Dutch origin are eligible for membership, provided they are residents of Alberta.

Detailed information booklets and application forms are available at the Society office, located at 10704-107 Avenue, Edmonton, Alberta, T5H 0W8. Telephone 426-7165.

**CSS** **Christian Stewardship Services**  
455 Spadina Ave. No. 210  
Toronto, Ontario M5S 2G8

**Harry Houtman**  
Executive Director 1-416-598-2181

**Anakainosis**  
Means "Renewal"

It is also the name of a new informal quarterly paper of Christian scholars committed to the inner reformation (renewal) of learning. By subscribing you help explore the implications of creation, fall and redemption for every academic discipline.

A. Wolters, editor \$10/year

☐ Enclosed is \$10 for a one year subscription

☐ Send more information

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Prov/State \_\_\_\_\_ Code \_\_\_\_\_

**AACS**, 229 College Street  
Toronto, Ontario M5T 1R4

The Promotion Committee  
of the


**Jarvis District Christian School**

is planning to put together an anniversary booklet concerning the first 25 years of our school. This to be celebrated in 1980-1981.

If you have any news items, pictures, report cards, students work, etc. of the past, please forward them to Mrs. B. Struyk, R.R. #5, Cayuga, Ontario N0A 1E0.

**The Pacific Northwest Church Music Conference**

will be held **AUGUST 1, 2 and 3** in Lynden, Washington featuring advisors Shirley Boomsma, Dale Topp, and Gene Westra. More information may be obtained by writing to: Pacific Northwest Church Music Conference, Mrs. Phyllis Tjoelker, Secretary, 700 East Grover Street, Lynden, WA.

 **VISIT SUNNY MEXICO!**

A wonderful experience. Join in a church service with native Mexican Indians. Visit the Wycliffe Translation Centre and get acquainted with the challenge of Bible distribution in Latin America. See the famous landmarks of old Mexico, the Pyramids of Teotihuacan, native markets and the Shrine of Guadalupe.

**Missionary Tour is from March 21 to 29, 1979.**

**Tour Leaders:**  
Rev. Chester Schemper, Latin America Coordinator for the World Home Bible League and  
Rev. Louis Tamminga of Willowdale, Ontario

For full information, please contact Pat Huizinga of the Canadian Home Bible League, Box 524, Station "A", Weston, Ontario M9N 3N3 at (416) 741-2140 or Rev. L. Tamminga, 101 Grantbrook Street, Willowdale, Ontario M2R 2G2 at (416) 221-9671.

**Calendar of Events**

Jan. 13 Public conference sponsored by the Canadian Scientific and Christian Affiliation on the theme Natural Resources and Christian Stewardship featuring four speakers from Calvin College's Center for Christian Scholarship, 9:30 a.m. - 3:30 p.m. at University of Toronto's St. George Campus, 1 King's College Circle, Room 2172, Medical Sciences building, 3rd floor.

Feb. 3 Gerald Vandezande explains some of CJL's christian concerns on the **Doug Hall Saturday Supplement** at 6:30 p.m. on CHEX-TV, Channel 12, Peterborough, Ontario.

Feb. 15 Gerald Vandezande of the CJL Foundation speaks his christian mind on **The Doug Hall Show** on CITV-TV in Edmonton and CHEX-TV in Peterborough, Ontario. This same interview will also be shown on: Feb. 22, CKVR-TV, Barrie, 3 p.m. Feb. 22, CFAC-TV, Calgary; Feb. 26, CHCH-TV, Hamilton, 5:30 p.m.; March 1, CKPR-TV, Thunder Bay; March 1, CFCL-TV, Timmins; March 1, CKND-TV, Winnipeg, and March 8, CKCY-TV, Sault Ste. Marie. Please check your local listings or kindly ask your local station when Doug Hall's Show #114 will be telecast. You may also wish to invite your friends, neighbours, and fellow workers to watch these stimulating interviews.

**Andre Knevel Organ Concerts**  
Jan. 20 — St. Luke Anglican Church, 1513 Dixie Rd., Mississauga, Ont. at 8:15 p.m. Feb. 17 — Central Presbyterian Church, Charlton St., Hamilton, Ont. at 8:15 p.m.

**Christian Stewardship Services**  
January 29 - February 10 Christian Stewardship Services plans to conduct another tour throughout British Columbia including Smithers, Houston and Terrace. Look for announcements of public presentations on the Importance of will-making, in your local church or school bulletins. Harry Houtman is also available for personal counselling and consultation. Contact CSS, 598-2181.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Jan. 26	Jan. 24	Jan. 22 (noon)	Jan. 19 (noon)
Feb. 2	Jan. 31	Jan. 29 (Noon)	Jan. 26 (noon)
Feb. 9	Feb. 7	Feb. 5 (noon)	Feb. 2 (noon)



# Books

## Biblical theology for children

**Two Spies on a Rooftop**, by Marianne Radius; illustrated by Chris Stoffel Overvoorde; published by Baker Book House, Grand Rapids, 1978; paperback, 368 pages. Reviewed by Theodore Plantinga, St. Catharines, Ont.

Bible stories can be told to children in many different ways. In this unusual volume of Bible stories, we find a "biblical theology for young readers." The author, who is the daughter of Geerhardus Vos (a well-known theologian) and Catherine Vos (the author of a familiar story Bible), writes in the preface: "I have tried to show both the gradual unfolding of God's revelation of himself and the awakening religious understanding of God's people."

Central to the theological framework of this volume is the idea of "the tent of God" (the original title of the book). The author points out that we come across significant references to tents all throughout the Old Testament. Especially important is the famous tent of meeting or tabernacle, by which God indicated in a concrete manner that he wished to dwell among his people. The author uses this theme to shed light on Christ's incarnation. God "tabernacled" with man; he pitched his tent among us, as it were.

The entire volume is animated by this high theological purpose. The final words are: "You and I are on a journey, a journey back to God. God does not watch our stumbling steps indifferently. He does not merely call us to return. No, our God goes with us. He walks within our very hearts."

In this redemptive historical approach to the Old Testament, we do not find undue emphasis on alleged shadows and types of Christ. The emphasis falls instead on the Immanuel promise — God with his people.

This book has some other unusual features. Many a story is told from the viewpoint of a character within the story. Jonathan's heroism at Michmash, for example, is narrated by his armor-bearer, which is surely a better choice than Jonathan himself! The completion and dedication of Solomon's temple is described through the eyes of a little boy who travels to Jerusalem with his family to celebrate the occasion.

The author varies her approach from story to story. Sometimes she begins with an element in the lives of children today and works back from such a point to the difficulties faced by the characters in the Bible story. But although she draws children into her story by addressing them directly, she does not talk down to them.

How is this book intended to be used? It can well be read at the table after supper, even though the stories are a bit long. The meaning of the stories comes out naturally, for the author devotes explicit attention to "application."

It seems to me that the book would also be useful for teachers in Sunday schools and Christian day schools as they prepare to teach Bible stories. The unity it seeks between story and redemptive perspective is what we should all strive for in dealing with Bible stories.

Children themselves, of course, will also be able to read this book with profit and enjoyment. Finally, parents can learn a good deal from working through it with their children. I know I did!

This book is now in circulation in two editions. The original hardcover edition (published by Eerdmans) is entitled **The Tent of God**. Baker Book House has just issued it as a reprint under the title **Two Spies on a Rooftop** (taken from the title of one of the stories).

This volume is restricted to Old Testament Bible stories. The author's treatment of the Bible stories about Jesus is available in a separate Eerdmans volume entitled **God With Us**, which has also been reprinted by Baker (new title: **Ninety Story Sermons for Children's Church**) reviewed here some time ago.

## The Bible in narrative form

**The Child's Story Bible** by Catherine F. Vos; illustrations by Betty Beeby; published by Wm. B. Eerdmans, Grand Rapids, Michigan 1977; paperback, 436 pages. Reviewed by Harry A. de Vries.

**The Child's Story Bible** is not the latest of the story Bibles. It has been around since 1934 when it first appeared in part as Volume I. Two more volumes appeared in the next two years. And in 1940 it was printed as one book. Not until 1977 did it appear in paperback, illustrated by Mrs. Betty Beeby.



The National Union of Christian Schools (NUCS) has been involved in writing and rewriting of the **Book** from the beginning since it was first intended primarily for school use. Hence the **Story Bible** is neatly divided into appropriate sections and makes a point of keeping factual information accurate and well organized.

**The Child's Story Bible** is meant to be read and remembered. Mrs. Vos notes in the Dedication that she wrote the stories in much the same way that her mother told them to her when she was a child. It is therefore not simply a rephrasing of Scripture, but additional remarks about the setting and the customs of the time are also part of the stories. For example, the **Story Book** does not start immediately with the days of creation. Mrs. Vos first comments on the nature of God,

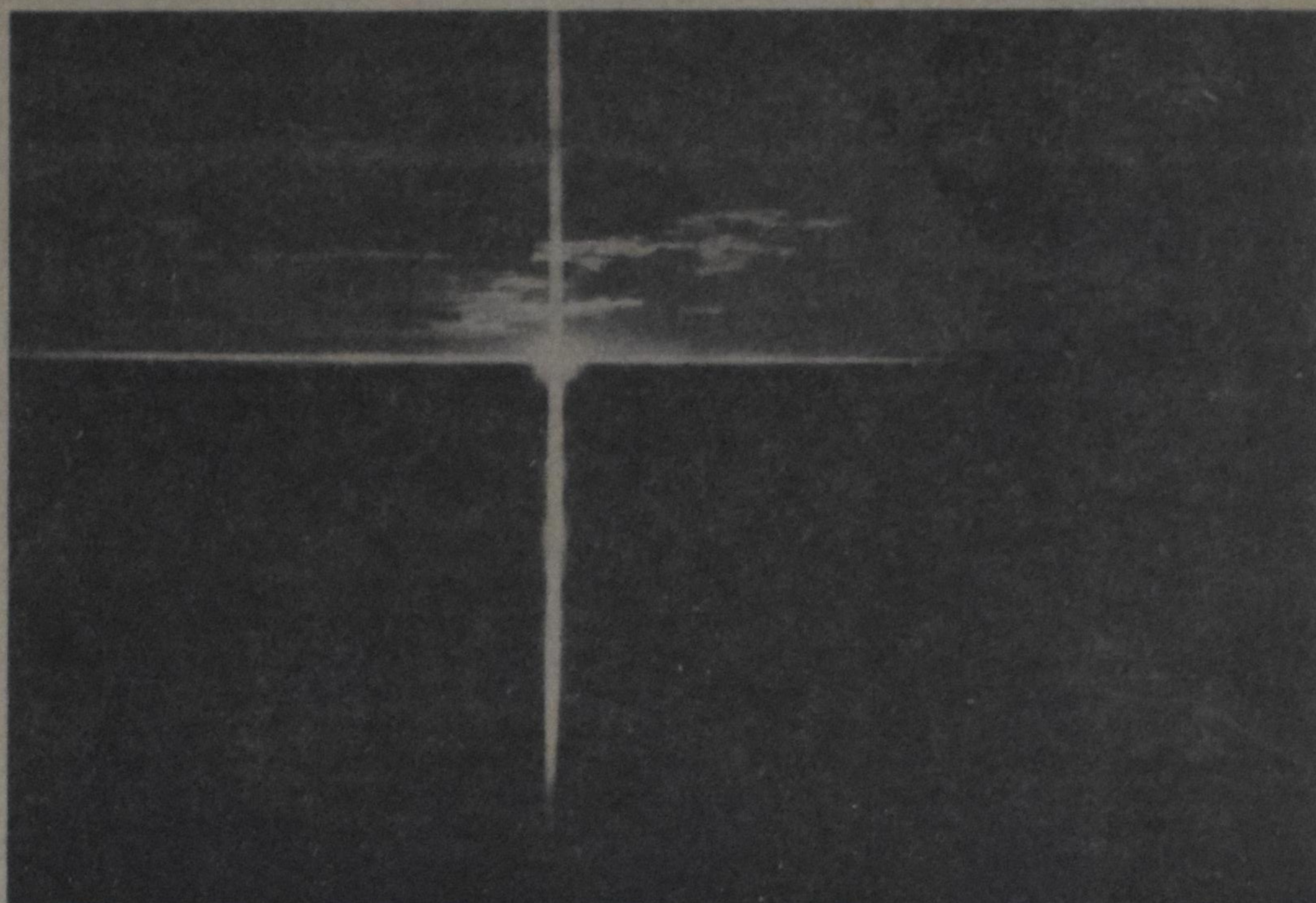
the angels, heaven, and sin. But when she does deal with creation she tells the story as one would to children. "Created" she writes, "means made out of nothing. When a man builds a house, he must first have wood, nails, glass, and many other things. ... God made the world out of nothing at all." Or, when she writes about the creation of man's soul she points out that it is not the physical features of your mother that you love, but her soul, "something inside your mother, something you cannot exactly see or touch." Elementary, one might say, but really it is a narrative style typical of the book, a style children warm up to.

One minor irritating aspect of the **Book** is that quoted scripture passages still use the archaic St. James Version with its "Thee's and Thou's."

The illustrations, especially drawn for this edition, are quite colourful and depictive since recent archeological and Biblicist information were used wherever possible. They are unique in their point of view and are certainly not quickly forgotten. They were intended to help children remember the stories. However, sometimes practical details seem to have been omitted. In the picture of Gideon's men holding the torches in the pitchers they later on break, they are shown holding them in an earthward direction, so that, seemingly, they are burning their hands. Or when the story mentions that Samson wrapped his arms around the pillars and pulled with all his strength, the illustration depicts him pushing the pillars. But it is still a vivid illustration because it indicates the size of the pillars, the large crowd of Philistines, and the strength of Samson.

The maps and the glossary are helpful in the reading of the stories.

**The Child's Story Bible** is written for 3 to 13 year olds, and it is written well. We have enjoyed reading it at supper time and, obviously, so have others for the past forty-five years.



For thine is the kingdom, and the power,  
and the glory. . . forever *℟ ℟*

**Teaching Your Children to Pray** by Colleen Townsend Evans; photographs by Walter Bredel; published by Galilee Books, Doubleday & Co., Toronto, Ont. 1978; cloth bound. Reviewed by Harry A. de Vries.

This book deals with individual words and lines of the Lord's Prayer. The part dealt with appears in bold, large print, accompanied by a brief explanation of that part of the Prayer in somewhat smaller type and an additional note in yet smaller type for older children and adults. A beautiful book to help teach the Lord's prayer. All that is needed is the time to use it.

## Whatever the denomination, faith is still important

**Searching for Truth. A Personal View of Roman Catholicism**, by Peter Kelly, Introduction by Gregory Baur, published by Collins, St. James' Place, London, Great Britain; 192 pages; Price: \$8.95. Reviewed by Rev. J.D. Tangelder.

In the wake of Vatican II, we are rapidly moving away from the notion that the Roman Catholic church is one solid body, united in faith and doctrine.

Traditional doctrines are under assault. In order to liberalize the church, a number of Roman Catholic theologians have started to re-interpret doctrine.

Peter Kelly served the Roman Catholic church for nearly thirty-eight years. He was born in Australia in 1915. After graduating in law, he entered the Jesuit order in 1938 and was ordained in 1949. He studied Canon Law in Rome for three years. He taught in Melbourne and Sidney. In 1968 he was appointed Provincial of the Jesuit order for Australia and Southeast Asia. In 1975 he left the Jesuit order. He is now Lecturer in Law at the University of Adelaide and is married with four teenage stepchildren.

Where did Kelly's spiritual pilgrimage lead him? He appropriated in his studies the whole "bag" of "biblical" criticism and new hermeneutics, and an existentialist re-interpretation of Scripture.

Kelly speaks in a new way about God. He is influenced by John A.T. Robinson, the author of **Honest to God**, and process theology. "Contemporary Catholic theology," says Kelly, "is reconciled to a developmental view of reality and speaks of God as a transcendent mystery operative in human history. God is here not conceived as an object of the human mind, however qualified; God is rather regarded, in various ways, as presupposition of human

knowing and human loving, as ground of being, as matrix of human self-making, as man's ultimate future, as the horizon of meaning thanks to which people are able to make sense out of their history." "If the ultimate reality, the reason for it all, the last meaning, if this is intelligent and is not the universe itself but in some way beyond it (not of course beyond it in the old crude sense of distance, but beyond it in way of being), then this is really what can be called God" (p. 42).

Kelly denies the inspiration of Scripture. He sees no good reason for affirming the historicity of certain events recorded in the Bible. He believes that the claims of the Bible and the church do not stand up under the impact of modern critical scholarship. He says, "Some unwise statements passed out into the world as Catholic teaching (for example, that Moses wrote the first five books of the Old Testament; that the words placed in the mouth of Jesus in John's gospel were really said by Jesus". "No angels, so far as we can know, appeared to shepherds at Bethlehem, no star moved over the town, there was no wonderful calling or coming of wise men from the east. It is possible that Jesus was born at Nazareth, not Bethlehem, and that Bethlehem was written in by Matthew and Luke because of the Old Testament prophecy that the Messiah would come from there".

Kelly gives a highly readable and excellent summary of contemporary liberal scholarship. But apparently he hasn't heard of the doctrine of justification by faith.

Kelly's search for truth will not be over until he comes to grips with the heart of the gospel, the atoning death of Christ and the sinner's acceptance of its benefits.